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FIRST GENERAL
SUNDAY SCHOOL

AND

K. L. C. E. CONVENTION
UNITED EVANGELICAL CHURCH

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REPORT
OF THE
FIRST GENERAL SUNDAY
SCHOOL and K. L. C. E.
CONVENTION

OF THE
UNITED EVANGELICAL CHURCH

HELD IN
Chicago, Illinois, September 25-30, 1914

ROBERT G. MUNDAY, Editor

HARRISBURG, PA.
J. J. NUNGESSER, PUBLISHER
1915

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

The Convention Committee.

ROBERT G. MUNDAY, *Chairman*;

REV. J. Q. A. CURRY,

REV. W. E. PEFFLEY,

REV. J. G. WALZ,

REV. J. G. ELLER,

REV. B. R. SCHULTZ,

MR. W. R. LENTZ.



MISS HAZEL ATMUR.

To Miss Atmur we are indebted for reporting the evening and Sunday addresses during the convention. Miss Atmur is a member of the Methodist Church and gladly volunteered her services in the evenings, after working at her profession in the daytime.

First General Sunday School and K. L. C. E. Convention

Held in Chicago September 25-30, 1914

VISION.

Vision, achievement, history, how rapidly one follows the other in this age of great things. In the General Conference held in Canton, O., 1900, as I grasped the hand of fellow-delegates of my beloved Church, I had a vision of the hosts that would flock together to represent our Sunday schools and Leagues if the call for a general convention should go forth. Being on the K. L. C. E. Committee, I presented the matter. It was written into the committee report, recommended to General Conference and unanimously carried, that we should have our first convention in connection with the next General Conference.

ACHIEVEMENT.

Rev. J. G. Walz, the enthusiastic board member from Iowa, reported in *The Evangelical*, as follows:

"Friday night, the convention host, 1,000 strong, marched into the large Moody church in this great city of the Middle West, Chicago. Special recognition belongs to our wide-awake, earnest, never-tiring chairman, Bro. R. G. Munday, with his well-chosen and efficient committees. The reception of delegates was satisfactory to all. The service of the pages was excellent. Registration and assignment was attended to by a committee who rendered the best of service. The colors and arrangement of decorations were tasty and suggestive. The stars and stripes, everywhere in evidence, stirred the spirit of patriotism. The new China flag moved the convention to thanksgiving for what God has wrought. But the banner of the cross with motto, "Jesus saves," suspended over the front of the great pipe organ, certainly moved the hearts of the great mass of Christian Endeavorers to rejoicing and consecration. Praise is due every committee. Upon entering, everyone felt a "three cheers" welling up in the heart, for the great United Evangelical host. What a splen-

did representation of the most splendid body of United Evangelicals, East, West, and of China.

Thrills of inspiration passed through that magnificent congregation as the excellent choir of a hundred voices took their places. Then the Des Moines Conference delegation, nearly forty strong, aroused the convention with their K. L. C. E. Union song, composed by the worthy president, Rev. C. H. Stauffacher. Prof. Trowbridge, of the Moody Institute, led the choir and convention in a spirited song service. It remained for our compiler and sweet singer, Brother Bailey, to just lift that convention with the spirit of song, until it seemed the angel choir had caught the strain and made their anthem ring from heaven in answer.

The addresses of welcome, by Prof. F. A. Lark and Rev. J. G. Eller were filled with the spirit and love of the Chicago and Illinois Conference people. They said some very nice things, but nothing sounded so good as their hearty "Welcome!" We felt it everywhere and were glad, indeed, we were among the fortunate ones to be present.

Bro. J. G. Mohn sent a good-will message to the convention, which was read at this time and received with cheers. In the absence of Bro. J. G. Mohn, Bro. Henry G. Moyer responded to the welcome in happy, well-chosen words. He was followed by Bro. B. M. Fritzinger, who, in his unique way, responded most cordially and closed with a striking poem of his own composition.

Bro. J. J. Nungesser was called to the platform and in a splendid, though short, speech introduced himself and our publishing house to the convention.

Dr. C. N. Dubs brought the greetings of our dear missionaries and brethren and sisters from far-away China. As Bro. Dubs' name was mentioned, cheer after cheer went up, the applause echoing and re-echoing until it blended into a sweet harmony. As he stepped to the platform, the mass of people arose and greeted the dear superintendent of missions with the Chautauqua salute.

After Bro. Fritzinger, of the Des Moines Conference Union, had delivered his speech, Bro. W. R. Oursler led the delegation of said conference in a yell:

"C. E.! C. E.! That's the stuff!

Des Moines Leaguers, that's enough!"

Then, under the direction of Commander F. A. Lark, the delegations in bodies repaired to the parlors below, where a general "good time," social, refreshing, and helpful, was enjoyed by all. This committee did itself splendid. Nothing was left to desire for the success of the evening. Though I mention it last, it is by no means the least in my mind nor report; no, it is uppermost and highest, and I am sure will be cherished by all above everything else: "The noticeable, glorious, hallowed presence of the Spirit of God. He, hovering over and dwelling within makes this convention worth while."

In the *K. L. C. E. Journal*, Bro. E. E. Oplinger reported:

"The great first general convention of the Sunday schools and Keystone Leagues of Christian Endeavor of the United Evangelical Church which convened in the Moody church, Chicago, Ill., September 25th-30th, without doubt marked the opening of a new epoch in the young people's work in our denomination. As a result of that convention, we will see the K. L. C. E. achieving and attempting to achieve even more stupendous tasks than the most optimistic of us can ever even dream.

"We had been waiting for it for months, and now that it has passed into history and the delegates have returned to their homes, it becomes our duty to pray and work that the splendid results of that convention, the enthusiasm kindled, the loyalty renewed, the information so profusely dispensed, the spirit of brotherhood strengthened and the consecration manifested and deepened, may become a concrete part of the life of every Leaguer, and that as a result of this great feast of heavenly things our young people's work be so aroused that we will go forward 'conquering and to conquer,' as we never did before.

"If I ever undertook a job, it was to report all the good things and the happy experiences of that great convention within so small a space, and I hardly know how I shall restrain myself from saying too much, for my heart is just full of zeal and enthusiasm, the taste of which I wish I might be able to give to every Leaguer in our vast army of young people. In the convention itself, with its registration of 780 delegates, we were impressed that the K. L. C. E. is no small body but a mighty organization."

Bro. Norman C. Milliron reported:

"Opened at a high tide of enthusiasm the first general conven-

tion of the Sunday school and K. L. C. E. of the United Evangelical Church, held in the Moody church, Chicago, Ill., September 25th-30th, determined from the beginning to make the occasion one of substantial worth and unspeakable importance for the Sunday school and K. L. C. E. of our beloved Church. Not once in a decade will any one have the rare opportunity of attending a convention of greater significance. No one, I am sure, would feel equal to the task of determining the inspirational value of this gathering on all subsequent Sunday school and K. L. C. E. achievement. I do not speak too fluently when I say that there were fresh currents of 'efficiency' set in motion that will not subside in a generation. It was, indeed, a great privilege to note the high standard of efficiency the United Evangelical Church is endeavoring to attain."

Rev. W. E. Peffley, to whose pen and enthusiasm we owe much, wrote editorially:

"The great convention is now history. But it is history that will always be recalled and read as epochal.

"The greatest ever! This was the unanimous testimony at Chicago. 'Simply great!' 'Marvellous!' 'Couldn't be better!' were heard on all sides.

"I told you so! That was the common challenge of every member of the Managing Board when any one expressed surprise at the magnitude of the convention. The board believed in the convention from the time the first plans were laid. *The Journal* confidently believed in the convention. And *The Journal* and the board worked as if we believed in it. Sorry that some of our leaders couldn't have the same confidence. But we'll forgive you.

"Seven hundred and eighty. That was the number of registered delegates. But that does not include the several hundred regular attendants who helped to swell the convention to more than a thousand. Every session was larger than the previous one, and the climax came the last night. Some one estimated that over two thousand listened to the great 'Hallelujah Chorus' and the inspiring lecture by Bishop Dubs on our Church principles.

"Prof. Trowbridge showed the master skill in the magnificent chorus of several hundred well-drilled singers. The great 'Hal-

lelujah Chorus' will ring for many days in the ears of the thousand who sat enchanted.

"Conferences.—The workers' conferences, conducted by Rev. E. S. Woodring, proved to be the real stimulant of the convention. The leader, himself an expert, had a splendid plan of presenting the vital topics of Sunday school and K. L. C. E. work. These conferences, without doubt, will issue in the practical application of modern methods along all lines of work.

"Surprised!—The great convention accomplished at least two things. It helped the United Evangelical Church to discover itself, and it helped other Christian leaders to find our Church. Some of our own leaders declared that they never knew our Church possessed the remarkable talent displayed in the convention. The surprise came because this convention was the first opportunity our Church ever had to discover itself. The wonder is that we never thought of it before. Then, again, our Church has been discovered. Some of the Moody school instructors declared: 'It's wonderful, the talent the United Evangelical Church has!' So, you see, we found ourselves, and others found us. If the convention had no other result, this made it altogether worth while.

"Roll Call.—That roll call by conferences simply carried the convention away. (But it came back again.) The Scripture verses, the songs, the conference rhymes, and the Chinese greeting by Dr. C. N. Dubs were inspiring beyond description. One delegate who had attended the World's Sunday School Convention in Geneva, said: 'I listened to the roll call of nations and thought it was marvellous, but this roll call of conferences far excelled it in inspiration.' No wonder the convention asked for the roll a second time.

"Sightseeing.—All the delegates enjoyed the day of sightseeing. Some in automobiles through the city, some to the prominent buildings, and many to the world-famed stockyards. This was a happy forethought on the part of the committee on arrangements. The delegates were always at their places during the convention. None could afford to miss the good things there, and all enjoyed the pleasure trips at the close.

"The Coming Convention.—As the *Journal* predicted, the Chicago convention would be the best reason for another similar

convention, it was so recommended by the committee on resolutions, and decided by the General Conference. We predict now that all who were at the Chicago convention will want to go to the next one, and all who couldn't be there will make the effort to be there next time."

HISTORY.

Yes, the great convention is now history, and I can smile broadly when I think of a dear brother who I have since learned to love, who wrote from one of the large conferences that his conference would send one delegate, anyway, but that the expense would be too great for any large number to come. He struck the right trail shortly afterward and brought the largest delegation. Also, when another brother, a local member of the convention committee, tried to argue me into having the convention in the Adams Street church, when I remonstrated that the convention would have at least six hundred delegates, I was told to come down out of the clouds. Also, almost three entire evenings (the occasion of our monthly full committee meetings) were spent in trying to convince certain pastors that I was not rushing the Managing Board into financial destruction. Yes, we can smile now, but then it meant long, wakeful nights.

There are to be similar conventions and we desire to give those in charge, real history, so they may not stumble, when pessimistic clouds would obstruct their vision.

It would take too much space to mention all those to whom special credit is due, but the Chicago Sunday School and K. L. C. E. Union, of whom Bro. T. F. Zahn is president and W. B. H. Coble is secretary, did noble service in planning the detail work and the entertainment of the delegates.

We were represented in Harrisburg by that noble veteran of the cross, Bishop W. M. Stanford. Bishop H. B. Hartzler gave prominence to any helpful matter sent him in our esteemed *Evangelical*.

We report the addresses in full and we fervently desire that at least every officer and chairman of the League, every officer and teacher of the Sunday school and every pastor will have a copy of this historical book.

Address of Welcome

For the Sunday School

By PROF. F. A. LARCK

The distinction which comes to the United Evangelical people of Chicago and vicinity, through this meeting of the Sunday School and the Keystone League Christian Endeavor delegates, is deeply sensed. We have looked forward with kindest anticipation to the day when it would fall to our lot to entertain this first convention of our Church. We are sincerely grateful for the honor and pleasure to entertain the delegates and friends of the two most powerful organized bodies of the Church. In the name of the Sunday schools of the Chicago District of the United Evangelical Church, I welcome you.

As Sunday school workers we welcome you, because you are engaged in a labor that is dear and near to any aggressive and progressive Church. We welcome you because you are endeavoring to remove from life that which is coarse and rude and sinful, and to attain that which is delicate, beautiful and righteous.

We welcome you because here in Chicago we want the influence of your deliberation, the benefit of your conclusions, and the inspiration of your presence.

We welcome you as men and women engaged in an organization for the uplifting of humanity.

We welcome you as Sunday school workers engaged in a calling that takes hold of the future, and thereby makes for immortality.

We welcome you to the city which has placed the exquisite statue of Illinois' great citizen, Lincoln, at the head of the park named in his honor.

We welcome you to the city which contains one of the greatest universities of the world, and one of the finest public school systems in the world.

We welcome you to the city which contains some of the most aggressive Sunday school workers. Some of you may have come to this city with scanty notions of its moralities. I would like to set you right, but as a Sunday school superintendent I am ham-

pered by limitations. However much has been done, much is still to be done, until every place of vice is closed. We trust the influence of this meeting will extend to our Church at large. Many Sunday schools need it. Many Sunday schools are finely equipped and conducted, but would some Sunday school Rip Van Winkle of twenty years ago drop into a modern school, he would hardly recognize the place he had suddenly stepped into, except it be that the same old Bible is studied, but not in the same old way. The same old truths, the same old catechisms are taught. Over these, man has no control.

Many Sunday schools have been organized. We welcome you as an influence towards this end. You may speak of the Keystone Leagues of Christian Endeavor, but their progress and success depends upon the efficiency of the Sunday schools. The church needs to look well toward its Sunday school children.

It is a joy to greet you. Here is our hand, and with it goes our heart.

Address of Welcome

For the K. L. C. E.

By REV. J. G. ELLER

In the name of the Keystone League of Christian Endeavor, the Illinois Conference of the United Evangelical Church of the United States of America, we welcome you. Thrice welcome to this first great Sunday School and Keystone League Christian Endeavor Convention, held in the United Evangelical Church.

We welcome you to this great home-coming of United Evangelical hosts, probably among the greatest that was ever held in America. To me it seems very fitting that you should come to Illinois, for Illinois is among the loveliest of the lovely. It is in the center, almost, of this great republic. It was here in this great and grand state, some years ago, where sentiment was crystallized, probably as early as anywhere else as in our Church, for the organization of a young people's society, and it was here in Illinois, probably, where the credit belongs, or one of whose illustrious sons is largely responsible for the name given to our young peoples' organization.

According to my informant, or historian, early in 1886, there became a sentiment for the organization of young people. I am told that in 1888, these, with others, were organized into a sort of a district promoting band, at a camp-meeting at Hickory Grove; they adopted a constitution, and received sixty-four members that signed the constitution; they represented twelve churches. Other bands were organized during that winter. From these few societies in 1886 and 1888, there has come to the United Evangelical Church, now, about 600 local organizations, with 22,500 members, including the juniors, too.

I think over those years. I think of this great grand work, and I say "What hath God wrought?" Is it not high time for a jubilee? We have been waiting for just such a time, when those opportunities would come to us. When the East and the West and the North and the South, might get together, and shake glad hands in a victory that God has given to them by His great grace.

I read of a little incident the other day, where a wife and her

husband were long waiting as to their safety in crossing the track, and the wife went to the depot agent and asked whether the 3:15 train had already passed, and he said "Yes, it has passed," and she says "Is the 5:00 o'clock train coming?" "Yes," he said, "But it is yet far away," and she says "Are there any limiteds going to pass by, and will there be any extra freights, and is the road clear?" and the depot agent gave her the assurance that the road was clear, and I was glad, after learning about four years ago, that those in the lead of the United Evangelical Church, had made the road clear for a convention such as this. I am glad for its opportunities, for its possibilities, for the great things that God is going to give unto us during these hours and these days that we are sitting here together. It is fitting that we point with pride to the past and with confidence for the future. If there be a pessimist among us, will he take the pledge of allegiance anew, and forget his fears, and join this invincible army, that knows no defeat? An army whose trumpet has sounded forward, and shall never sound retreat.

Christian Endeavor has brought about Christian-fellowship, it has awakened Christian citizenship. Its motto is "Forward." It cannot, it will not fail.

We welcome you to-night in the name of the seventy loyal congregations and sixty loyal Keystone Leagues of Christian Endeavor of this state. They have often opened their doors, and their pocket books, and now they are doing it again. We have good, loyal, royal people in Illinois, none better anywhere. Each year they give more in money, and more in loyal support, and without these royal and loyal Endeavorers and people of our churches, it would be entirely impossible for us to go forward against sin and against unrighteousness in these days.

We welcome you in behalf of the Illinois Conference and its ministry. For many years it has stood in front of the line of battle against evil and sin. Our men believe in the Good Book as the Word of God. Our men are preachers of the word, the Gospel of which they are not ashamed. We are progressive, we are moving forward.

In the name of this noble body of men and the Illinois Conference, I am glad to welcome you to-night, but we welcome you

especially last and most important of all, to the new blessing and inspiration which shall come to us during this convention.

As Moses stood there that day with the forces of Pharaoh back of him, and the forces of evil ahead of him, and as he looked to God for protection, he received the injunction to go forward, and so we believe that the inspiration and the enthusiasm that shall come to these United Evangelical delegates from Pennsylvania and Ohio and Iowa and Oregon and Kansas, and all of these places, shall be "Go forward." Forward should be the motto.

We need to be socially benefited as we come together and shake hands and meet each other, and to learn each other by name. It will be a great experience to us, and as we get the papers of our Church, and read concerning the victories in the East and West, we shall appreciate the experience even more than we do now. This convention shall be a spiritual benefit, a social uplift. I believe that it will be a new epoch in the Church, a new period shall be again among the young people of our Church. What a vast field. What a great opportunity offers. How many opportunities there are of developing the work outlined, the great powers that there are in the United Evangelical Church to the glory of God and the salvation of the world.

I am glad in the name of these various organizations, to welcome you, and may the blessings of the Father and the Son and the Holy Spirit ever be upon this convention, and make it fruitful unto many good works.

Response to Address of Welcome

By **HENRY G. MOYER**

I am certainly at a little disadvantage in speaking to you to-night, as I had so very short notice. I am to take the place of J. G. Mohn, and the chairman of this meeting consulted me just about fifteen minutes ago, and said I was to take his place. I do not know that I can do that, but he said that good Evangelicals didn't need long notice before they would speak; that that was the order; that we were simply to obey orders.

I am sure, to express the sentiment of my own heart, after I heard these welcomes of these fine brethren, I am sure I feel at home, and I know that all of these delegates that have come here, feel that atmosphere to be home-like. This evening I met a brother here in this room from Northwestern Conference, never saw him before, but we soon knew each other, and there is one thing sure, that there is no such gathering as the gathering of Christian men and women, because if we have the love of God in our hearts, and we have the same spirit within us, and we go forth in the name of the Master, we are not strangers.

I am sure that we all feel at home here in Chicago and in this convention, and I am satisfied that much good will result.

The first speaker, in speaking of the Sunday school work, said that the Sunday school after all was the foundation of the Christian Endeavor and of church work. I am glad to say, brethren and sisters, that I have been in that work for quite a number of years, and I am not tired of it, and I believe that if we fully do our duty in this line, they will be the sinew of the Church, the pillars in the Church to come.

A man from Pennsylvania, from Philadelphia, bought quite a large ranch somewhere out West, I think it was in one of the Dakotas, and he sent a man out there to till it for him. This man wrote back to him and said "I am greatly troubled with bad boys who come into the orchard and steal the fruit. What shall I do? Shall I have them arrested?" The Philadelphia man was a Christian gentleman. He said "Don't do that. Start a Sunday school. That is better to do than have the boys arrested." And if we do our whole duty along that line, I am sure we will go home from



MISS GENEVIEVE GABRIEL,

Assistant to Miss Atmur.

this convention with new inspiration, to go forth in the Master's name and do something for His cause.

I feel that the very air is charged with the spirit of God here. As the speakers said, the first speaker, speaking of the Sunday school work, "See what God hath wrought."

It was said when Morse first invented telegraphy, he went before Congress quite a number of times for an appropriation, but he did not succeed in getting any. People thought that his invention wasn't very much. I know years ago people did not think the Sunday school amounted to very much. They said the boys and girls made too much dirt in the church. It was not for the church. But finally Morse got a small appropriation and the first message that he flashed across those wires, was "See what God hath wrought," and I think we can well say that to-night, both as Christian Endeavor and Sunday school workers, "See what God hath wrought" in some of our own life time.

I thank you very much for your attention.

Response to Address of Welcome

By B. M. FRITZINGER

I want to say that I am glad that this is an Evangelical congregation. I am also glad that it is a United Evangelical congregation, and I wish that I might say, possibly, or can say, that after the General Conference, it will be a still larger United Evangelical Church. If this was not an Evangelical congregation, I believe I would go down through the floor. I almost feel like it now, but I am glad that there are so many Evangelicals here, and I feel like I was at home. I am glad I am where I can see the clock too. Some of you have come a long way, and I see you are getting tired, and you are getting impatient. I am somewhat like the Irishman that was delivering a speech to his audience, when he suddenly broke off in his discussion "Ladies and gentlemen, I perceive that you are getting weary and tired and anxious to get away from here. I want to tell you that I have just got through with half of my speech, but the last half of my speech is only about one-fourth as long as the first half." So you need not be wearied, as the last half of my speech is only about one-fourth as long as the first half.

I am glad that United Evangelical hospitality is the same all over our Church. I am sure that you and I have found it so. We have found it so from the East to the West, and the North to the South, and it is the same here in Chicago. I don't know what you people thought about Chicago. I kind of had my misgivings about the city of Chicago, but I knew we would be welcome before we left our home, because the welcome that has gone over our Church and in our Church papers, has had a ring in it that rang genuine, so I felt before we left our homes, that we were welcome to this city, and I am sure that since I arrived in this city, that the people are glad to see us, and I am sure that some of us who have been travelling all day are glad to get here, and we are glad just as you people in Chicago are, that we are here, and we all feel well satisfied along that line.

We want to meet and greet those who have made our Church possible, and its influence felt in this land of ours. We want to clasp the hands of those who made our Church a powerful good

to this land. We want to clasp the hands of some of those that are in our midst this evening. There are perhaps bishops in our midst, I know there are; there are presiding elders and doctors and professors, and Keystone League Endeavor presidents, and Sunday school superintendents, and a whole lot of these other people with lots of titles on their names, but there are more of the people like just you and I, just plain folks, and I am sure that the brother, or two of them, that said we were welcome, he did not mention any handles to our names, he included you and he included me, so that we might all feel welcome to this, our great convention. Christianity has made this possible. Men can meet in conventions all over this city, or all over our land, and unless Christ is the ruling power, we cannot meet on the same level, but I am glad that you and I are Christians, and that we are interested in Sunday schools all over our land, and we can find that we are on a common level here, and we can get so much out of this occasion.

As delegates we can best show our appreciation of the welcome given us by the Chicago people, by putting our whole heart and mind into every session of this convention. If we do I am sure these people will feel amply repaid for the efforts they have put forth. Our presence in this historic church ought to start the fire burning in our hearts.

We appreciate the efforts of those who have made it possible for the meeting to be held here, and this fact alone ought to show us that if we do our part, God will not forget to do His.

I want to take this occasion to say that I am proud of the fact that I belong to the Des Moines Conference of the Keystone League of Christian Endeavor, of the state of Iowa. They are a loyal band of Christians. We cannot compare in numbers to you eastern people, but you ought to see our efficiency charts. The state president of the Christian Endeavor Union of Iowa, is a member of the Des Moines Conference. We believe in the efficiency of the individual, and any success that has come to our League is only because of the efforts of the individual.

I read of an incident of Paganini, the great violinist. He appeared before his audience with his violin, and as he held it up before the audience, he broke off one string, and then another, until all but one string was broken off, when there was a great sigh

of disappointment that went over all the audience. He said "One string and Paganini," and then he demonstrated to that great audience what a wonderful man he was, and he entertained thousands of people with his violin and one string, and I wondered, as I read that little account of Paganini and his violin, what we might do here as one band of Christian men and women, with Jesus Christ.

I am sure if we let Jesus Christ have his way with us at this convention, that we would have a convention here that would go down in the history of our Church. The good people here in Chicago are filled with the right kind of enthusiasm and vim, and as delegates, we believe that we are endowed in the same manner, and when two such forces get together, something has to take place. I feel that the atmosphere already has warmed enough for us to forget that we are strangers.

I wish to add one word, merely to emphasize what already has been said, that we are all going to do our best to make it a paying investment for you good people, not in dollars and cents, you are not looking for that, but in a real good old Evangelical camp-meeting style. The result will be that we too will be benefited by that and be filled with new zeal and new spirit for service.

C. Newton Dubs

When I left my home in China, the brethren of the executive committee of our mission, had met with me in consultation. They asked me whether I would attend this convention. I told them I could not say, for I did not know then at what time it would be possible for me to reach America. In fact, I did not know whether I would be able to come at all or not. It was not until I reached Yokohama, in Japan, that I knew that it would be possible for me to be in America this Fall. The steamer was delayed for three days, and that made it possible for me to get aboard for America, and when I told the brethren that possibly I would be here, they asked me to greet you all, in the name of our missionaries in China. They wish you God's blessing. They are thankful for the interest that you manifest in their work, and for your prayers, and they are more than thankful for your hearty and loyal support, but they are looking into the future, and have a vision of yet greater things, and so they wish to see you prosper, for if you prosper, we shall be able to go forward, and then, in the name of our Keystone League churches in Hunan, I am to greet you. The brethren that accompanied me to the steamer the last evening, there were some twenty-five or thirty Chinese brethren, young men, now in the Yale College of China, who were mere lads when I reached Hunan, have grown up and have pledged themselves to the service of God; as I was leaving them, they stood around me and they said "Pastor, greet our members in America, and let them know that we are thinking of them, and praying for them, and that we are profoundly thankful for all that they have done for us, for if it had not been for their prayers and their money and representatives in our dark land, we should still be in darkness and in the degradation of heathenism." This is a mere sentence to you, but it means volumes to me, and when I think back over this audience composed of young men and young women, and old men and old women, whom the Lord God hath permitted us to wrest from the grasp of Satan, my heart fills with thankfulness to God.

I thank you for your kind welcome of this evening. I take it

not for myself, but for my brethren whom I represent, and who all would be so glad and happy to be here with you, but who cannot be.

The Lord bless you all.

Program of Conferences

SATURDAY

10:00 a. m. Conference conducted by Rev. E. S. Woodring, A.M., of Allentown, Pa.

General theme, "Efficiency for Service."

After presenting the general theme for discussion, Rev. Woodring introduced Rev. W. E. Peffley, of Juniata, Pa., secretary of the General Managing Board and editor of the *K. L. C. E. Journal*, who spoke briefly on the "Efficiency Campaign," using the efficiency chart, prepared by the United Society of Christian Endeavor, to illustrate his remarks.

The following questions, having been prepared by the leader upon this subject, copies of which had been distributed among the delegates, were then thoroughly discussed.

1. What is meant by the Efficiency Campaign?
2. What is included in the Efficiency Campaign?
3. What are the Standards of Efficiency?
4. Is the Campaign practical for a small society?
5. Why so many standards?
6. How many societies represented at this convention have endeavored to carry out the plans as outlined in the Efficiency Campaign and what have been the results?
7. What is the best way to begin such a campaign?
8. Of what benefit is the Efficiency Campaign Wall Chart?
9. What is meant by the President's Pin and how can it be secured?

Mr. E. E. Oplinger, a member of the Seibert church, Allentown, Pa., and press superintendent of the East Pa. Conference Branch, was then presented, who, in a ten-minute address, introduced the subject, "Christian Endeavor Expert."

Mr. Oplinger is himself an "expert," having graduated with high honors in a class conducted by the Allentown Christian Endeavor Union. In an impressive address he emphasized the importance of taking the course as mapped out by the United Society, leading to the degree of C. E. E.

Questions for discussion having been distributed by Rev. Woodring, a general discussion followed. The questions presented for discussion were as follows:

1. What should be the aim of every C. E. and K. L. C. E. Society?
2. What is meant by the title C. E. E., and how can it be secured?
3. What advantage, if any, may be derived by a society through the organization of classes for the Study of Christian Endeavor Methods and Principles?
4. What has been the experience of societies in which such classes have existed?
5. What are the subjects covered in these studies? How long is the course? What is required for graduation?
6. Who should enroll in such classes?
7. What is the best time to organize such classes?
8. What may be expected from Christian Endeavor Experts?

Mr. J. A. Smith, of Hiawatha, Kansas, a member of the General Managing Board, was introduced and in a five-minute address, discussed the subject, "Good Literature."

The third subject for general discussion was "Personal Work and Personal Workers." The leader presented Rev. D. C. Hauk, of Le Mars, Iowa, a member of the General Managing Board, who introduced the subject in a ten-minute address. The address was timely and was delivered in a forceful manner. Following this introduction questions for discussions were again distributed and

an interesting discussion on these questions ensued.

1. Why so much emphasis on *Personal Work*?
2. What is the first and foremost need to be a successful Personal Worker?
3. Where is the best field for Personal Work?
4. Where are some of the equipments essential to do Personal Work?
5. How can we get a passion for souls?
6. Give some suggestions as to how to begin, in doing Personal Work?
7. Would it be advisable to organize Personal Workers' Classes in our K. L. C. E.'s?
8. Can you suggest any text book suitable for such a class?
9. Who should do Personal Work?

The leader invited any one to call the number of a question which the person might wish discussed and then called for answers to the question. There was a very general participation in these discussions and the hour slipped away all too soon.

MONDAY

10:00 a. m. The second conference of the convention was again in charge of Rev. E. S. Woodring, of Allentown.

The general theme for this conference was "The Devotional and Inspirational Life of the K. L. C. E." After speaking of the great importance of placing proper emphasis on the devotional life of the K. L. C. E., the leader presented Rev. B. R. Schultze, presiding elder of the Chicago District, of the Illinois Conference, who in a soul-stirring address spoke on "The Prayer-meeting" and the prayer life of the K. L. C. E. After thus introducing the subject of the K. L. C. E. Prayer-meeting, a general conference on this important subject followed in which the following questions were discussed:

1. Why a K. L. C. E. Prayer-meeting?

2. What proportion of time should be given to the opening service, to a discussion of the topic and to prayer and testimony?
3. How can the attendance of the members be secured?
4. How can new life be brought into the meeting?
5. What are some of the errors or mistakes, in conducting a meeting, which should be avoided?
6. Is it advisable to launch out and hold meetings apart from the regular prayer-meetings?
7. What proportion of the active members ought to be in attendance at the prayer-meeting?
8. What should be done with those who refuse to take part because they are too timid?
9. How would you cure the habit of tardiness in coming to the meetings?
10. What should be done with those who take too much time, either in praying or speaking?
11. How would you secure promptness in participation?
12. What should be done with rear-seat whisperers and gigglers?
13. How would you solve the "vacant front-seat" problem?
14. What should be done with those who refuse to come to the prayer-meetings?
15. Is it advisable to have the leadership in the hands of a few competent members, or should all the members be assigned to this duty?

The next subject for discussion was "Mission Study and Mission Study Classes." Rev. C. G. Unangst, pastor of Grace church, Naperville, Ill., introduced the subject in a ten-minute address in which he laid stress on the importance of training our young young people on the vital question of Missions. Our young people need enlargement of vision.

Following this address the general discussion centered in these questions:

1. Why so much importance attached to Mission Study?
2. Would it practical for K. L. C. E.'s to conduct Mission Study Classes?
3. When should such classes meet and who should be the leader?
4. Have any societies tried the plan? If so, with what result?
5. What text book should be used?
6. What are the duties of a Missionary Committee?
7. What is the best method to promote missionary intelligence in the Sunday school?
8. What definite missionary work ought to be undertaken by our K. L. C. E.'s?

"Our Juniors" was introduced by Rev. J. G. Walz, a member of the General Managing Board and superintendent of the Junior work of the Church. He emphasized the fact that twenty minutes for the discussion of our Junior work was not sufficient.

With his heart apparently full of love for the lambs of the flock, he painted the picture of the possibilities of the future and the responsibilities of the Church to care for the children.

The leader then presented the following questions which provoked an animated general discussion:

1. What should be the ultimate object of all Junior work?
2. We have 158 Junior K. L. C. E.'s with a membership of 3,963 Active, and 1,817 Associate (Statistics for 1914), what inference may be drawn from this fact?
3. In what channels of activity can Junior Societies engage?
4. In addition to the activities carried on through the regular society, are there other ways in which to interest and influence the boys and girls?
5. At what age should we endeavor to lead children to Christ?

6. How would you proceed in organizing a Junior Society?
7. Is it wise to allow children to lead who have not been converted?
8. How can consecrated leaders be secured, who are willing to work with the Juniors?

TUESDAY

10:00 a. m. The third conference on Methods and Work was conducted by Rev. E. S. Woodring, of Allentown, Pa., at 10 a. m. The general theme for this conference was "Twentieth Century Sunday School Ideals."

After speaking of the Sunday school as the fruitful field for the Church's reaping and the great need of high ideals in Sunday school work, the leader presented Rev. F. S. Borkey, pastor of the Trinity church, Allentown, Pa., who in a brief address introduced the subject "Grading a School." He showed the great importance of grading a school properly, insisting that even small schools and schools which have only one or two rooms should nevertheless be graded.

The general discussion which followed on the following questions was intensely interesting. In fact the leader found it difficult to close the discussion.

1. What are the standard Departments of the Sunday school?
2. In what ways is graded Sunday school work better than ungraded?
3. Why should teachers belong to the department rather than to the class?
4. Is the Cradle Roll worth while or is it only a sentimental idea?
5. What is the best plan to transfer scholars from one department to another?
6. Can you grade a school without using the graded lessons?
7. Is it possible to grade a school, although no separate room can be secured for each department?

8. What is the value of class organization?
9. What are some of the dangers of class organization?
10. How can the Home Department be made worth while?

The need of an expert as superintendent of a twentieth century school was ably discussed by Professor H. H. Rassweiler, of Naperville, Ill. Professor Rassweiler had for his subject, "The Modern Superintendent." By that he explained was meant the "up-to-date" superintendent.

His address bristled with helpful suggestions. The professor is well qualified to speak upon this subject, having served as superintendent of Grace Sunday school, Naperville, for upwards of thirty years, and being recognized throughout the state of Illinois as one of the foremost Sunday school workers.

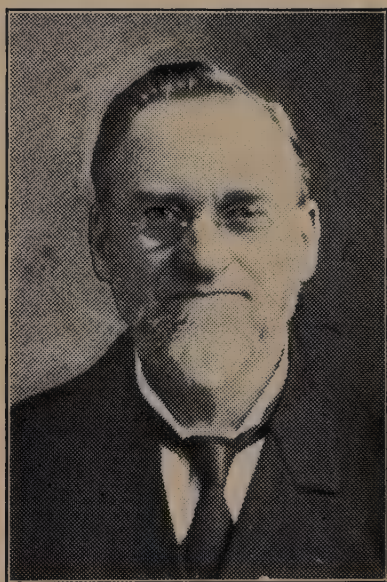
The last and in many respects the most important of the many themes discussed was the "Teacher Problem." The subject was introduced by Rev. A. D. Gramley. Rev. Gramley has the happy faculty of presenting his arguments and facts in a very striking manner. In a witty and suggestive speech of ten minutes he showed that the greatest need of the Sunday school is trained teachers.

The leader then presented the following questions for discussion but unfortunately time did not permit a general discussion.

1. What is teaching?
2. What is the greatest need of the Sunday school?
3. What are the three most desirable qualifications of a good Sunday school teacher?
4. What are some of the common errors made by Sunday school teachers?
5. Which is the better method, asking questions or lecturing on the class?
6. How should Sunday school teachers be appointed?
7. Is object teaching practical and desirable?

8. What is the proper use of the lesson helps?
9. What is the teacher's duty to absent scholars?
10. How often should the teacher present the claims of Christ as a personal Saviour?
11. What books would be helpful for a teacher to read?
12. How can efficient teachers be secured?
13. In what ways should a teacher seek to influence the life of the child apart from the mere teaching of the lessons once a week?
14. What are some of the things which should encourage teachers?
15. What is meant by a "Prepared Teacher"? What does "preparation" include?
16. What shall be done with the indifferent teacher?
The ignorant teacher? The frigid teacher?
The fussy teacher?

That these conferences were not only highly interesting but proved to be exceedingly helpful seemed to be the consensus of opinion.



REV. J. Q. A. CURRY,
President of the General Managing Board.

The Bible the Text Book in the Sunday School

By DR. J. Q. A. CURRY

"A good many Christian people are tired of the Bible." This startling assertion was the first sentence in the editorial page of the *Sunday School Times* of August 29. It almost took my breath and interrogation points began a veritable war dance as questions crowded to my mind all clamoring for an immediate answer.

A Christian tired of the old Book, the only source of the knowledge of the way of salvation from sin! The only guide through this wilderness of sorrow and suffering and pain and separations to a home of happiness and rest and everlasting habitation!

The Book without which we are left to grope our way in darkness and grovel in the mire and muck of this world's villainy and vileness with no hope but in death and destruction! Surely Christians cannot tire of this Book! Then I read on in the article to discover a reason for this most remarkable assertion and the writer after speaking of benefit which certain individuals had derived from attendance at a summer Bible conference relates how a leader of meeting made a striking suggestion. "We had unconsciously thought," he said, "of the Bible as a music box, which could play a certain number of tunes; we would wind it up and listen to those old familiar tunes and we had gotten tired of them. But now we are finding out that the Bible is not a music box, but a telephone, and that our Lord Jesus Christ is at the other end of the telephone. Realizing that it is He that is speaking to us, we find its message, *His* message, always new."

Now all that sounds very nice at first thought. But I prefer to think of the Bible as the word of God, and God in His word speaking to us directly. It is said of Moses back yonder at Sinai, that "The Lord spake unto Moses face to face as a man speaketh unto his friend." The word of God is not only divine thoughts presented to us in cold type like other literature; but God is in His word speaking to us "face to face as a man speaketh unto a friend." Jesus declares that "The words that I speak unto you, they are spirit and they are life." John 6: 53. Mr. Moody used

to say "When we pray we talk with God, when we read God's word God talks with us" and then he would add by way of comment, "It is more important that God talk with us than that we talk with Him." As I read my Bible I want to listen reverently, prayerfully, and thoughtfully to His voice while He speaks to my soul. I do not just like to think of Him at the other end of a long distant telephone with sound so indistinct at times so as to hardly be understood, with a possibility of crossed wires, broken lines and disordered telephone. I believe in the direct communication. I like the "face to face" method.

Then I want to think of the Bible as the word of God from cover to cover. I cannot think of it as a collection of ancient legends, allegories, and fables; or of a lot of jumbled ideas by religious fakers of remote antiquity; not as a book of uncertain authorship; not a book of tangled mythological and questionable historical threads which the ablest scholarship cannot unravel; not as a book which "contains the word of God" so mixed up with this mass and muss of human fancies and fallacies that only the keenest magnet of modern scholarship can draw out and disclose the hidden molecules of divine truth that are to be found there. No, not such a book. But the plain, simple and powerful word of God; so that they that run may read and they that read may run. The Word of God which is the "Power of God unto Salvation to every one that believeth." That "word of God which is quick and powerful and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joint and narrow, and is a discernor of the thoughts and intents of the heart." Heb. 4: 12.

This Bible is the text book in our Sunday school and leagues. For what other purpose has the Sunday school been organized and maintained. The Sunday school is, or ought to be a *Bible* school. Perhaps we err in not so naming it and while in theory the Bible is our text book in the Sunday school is it so in reality? What are we to understand by text book? Some preachers with whom I am acquainted prepare a sermon on a chosen theme, then rummage through the old Book for a text as a sort of a hook to hang their sermon on. Others wrest some verse or sentence out of the place where it has been fitted as a part of a paragraph to teach its part of a truth, and compel it to teach lessons it was

never meant to teach and call that preaching the Gospel. Not that kind of a text book is the Bible in the Sunday school. A text book in our secular schools is meant to outline and explain to the student what is to be learned about that branch of knowledge. When the student has successfully completed his study of the text book he is supposed to be familiar with that branch of knowledge in all its relations and ramifications and is supposed to be able to teach others. Many Sunday school scholars have followed the splendid International Lesson System four or five or more courses through the Bible and yet know very little about the Bible as a whole.

The International lesson system is a decided improvement over the old plan of fifty years ago, when a chapter or more was chosen at random and they would begin at one end of the class and read until all had read, and so on until the end of the lesson, oftentimes with little or no comment. The International system is far in advance of that. If the original plan of the International lesson committee had been carried out we would be far more advanced in Bible knowledge than we are. As it is, great progress has been made. The present state of interest in Bible study is no doubt largely due to the use of this system for the past forty years and more.

Yet in a way the system is too fragmentary. The intervening history is often too much to be gathered up without encroaching on the time which should be devoted to the study of the lesson. Then sometimes the lesson does not fully appear on the lesson leaf. The student has depended entirely upon the leaf for the presentation of the lesson. Disappointed in this they lose interest. In fact the lesson leaf has almost entirely displaced the Bible in the Sunday school. Many scholars and even some teachers depend entirely on the use of the lesson help. They rarely consult their Bibles, even to read the context; much less the connecting links. In fact they know little about the Bible as a Book. I have seen teachers refer to the front of the Bible to see the order of the books before they could turn to a reference. Our lessons are so piece-meal, not in reality but in appearance, that comparatively few scholars get a comprehensive view of any book, much less of the whole Bible. The writer of the Book is a stranger to them and the plan and purpose of the book is rarely thought of. Fifty

years ago a blacksmith could make an axe from start to finish. But when I was a boy working at the trade, not so long ago as that, I worked a while in an axe factory. There an axe passed through twenty-seven hands before it was ready for the market. One would cut the iron for the eye, another would turn the eye, another would weld it, another would put the steel in the blade, yet another would steel and dress the pole, and so on passing through the hands of the temperer, grinder, polisher, inspector, etc. No one man learned just how all the parts were made except the manager. I used to get tired hammering away on the pole day after day. It would have been much more interesting to me if I could have turned out a finished axe. So it is in the study of our Sunday school lessons. The lessons appear to many as so many separate parts. They do not get to see or understand the several parts and their relation to each other. They do not see the beautiful completed book. They may get "tired of the Bible." To them it is a dull book. But to the real Bible student its precious truths are "More to be desired than gold, yea than much fine gold: sweeter also than honey and the honey comb."

I plead that this grand old King of books, become more really, more intelligently, more comprehensively the text book in our Sunday schools. I think the time has come when we can study the Book, rather than merely the lesson out of the Book. The Bible affords a field of sufficient interest and scope to satisfy all grades of intellectual qualification. Here is a field for a graded lesson system of unlimited scope. It can be adapted to the child mind, while on the other hand it has challenged the keenest intellects of the ages. It is a Book of inexhaustible variety. People seem to be hungering for its gracious truths. There is no need to go outside the Bible for material to instruct the child or the adult. The idea of substituting the Bible story with brief biographies of great and good Christian characters is a sin against the Holy Spirit and a reflection on the wisdom of God. It is an admission that the Bible is no longer big enough to meet the spiritual demands of this advanced age. It is putting the stories of modern Christian character on a parity with Bible story. It is taking the precious half hour, the half hour of the week, to hold up the lives of good men of our day instead of those whom God has Himself chosen to be studied. It is forsaking the fountain

of living waters for cisterns which we have hewn to ourselves and broken cisterns at that. The harvest of such sowing will ultimately result in the rejection of the Bible and the substituting of man-made teaching.

No, let us keep the Bible and the Bible only as our text-book in the Sunday school. The speaker has found congregations so interested in the study of the Word that he has been tempted to use part of the time used for preaching for this purpose. People are hungry for the Word. They become interested. I have recently taken a neighborhood Bible class, in a light course, through the book of Acts, the interest increasing until the end. The class was composed of persons belonging to six or more different denominations. The class expressed a desire that they might go over the book again for a more thorough study.

I have seen a class of children taken through a book of the Bible to the delight of all. And when they had completed the course they were able to give outline and contents of the whole book. This only goes to show what can be done in Sunday school. A simple course on the whole Bible can be planned for various grades on up until you can satisfy the most intelligent members of the school. This would overturn the present plan of publishing lesson helps. It would take some time to readjust matters. It would disturb some of our present sources of revenue. But after the readjustments had been made and the new order of things established the returns in good accomplished would, I believe, far outweigh the trouble that had been made in making the change. But another danger confronts us. The organized adult Bible class is a splendid thing. Nothing has yet occurred which has so universally aroused the interest of adults in the Sunday school as this new movement. Thousands of men and women all over the land have been enrolled. Large men's Bible classes are organized, often running the enrollment up into the hundreds. These men can generally be depended upon to line up on the right side of any moral issue that may come before the people. But the term Bible class is often a misnomer. In many instances the only Bible to be found in the class is the one in the hands of the teacher. The method of teaching perhaps, makes the presence of a Bible unnecessary. Little reference is made to it. It is not needed. Indeed in some of the large so-called Bible classes the

discussions are non-biblical. Sociological problems, civic righteousness, war questions, national interests, local issues are taken up and discussed without any connection or reference to the Bible. These large classes are dominated in many places by men who are not professing Christians and who have little or no interest in the Sunday school or church apart from their class. They elect their own teacher and in the very nature of things have little thought or regard as to the spiritual qualifications of the one who is to teach them. This is a danger against which our own beloved Church must set herself with all her power. We must surely keep the Bible in the Bible class and the Sunday school. Perhaps it would be more pertinent to say we must get the Bible into the Bible class and the Sunday school. Encourage men to have a Bible of their own and to carry it with them, especially to Sunday school. Have them read the lesson from the Bible instead of the lesson leaf or the quarterly. It might be a good thing for the printed lesson to be omitted entirely from the lesson help. And devote that much more space to the helps. I am sure that our good editors could use this space to good advantage and profit to us. With only the helps printed the scholars would have to go to the Bible for the text. With the helps at hand and the Bible in hand a new familiarity with the Book would be cultivated. So likewise in junior classes. No Sunday school ought to be regarded as a front line school unless the Bible was in the hands of the majority of the members of all adult classes. It might be well to have Bible rally days to see how many Bibles could be brought to school in a single day. It might help some to give some kind of recognition or reward of merit to the scholar who would read the lesson from the Bible at Sunday school instead of from the lesson leaf. The lesson leaf could be distributed before the close of the session for the next Sunday so that every person would have a chance to study the lesson at home. Or those who would appreciate it could get "The Teacher" or "Quarterly" at the beginning of the month or quarter so as to have it at home for study, and reference. But leave the help at home and bring the Bible to the Sunday school. It would be a good thing also to have the Bible at church. I imagine how well the pastor would be pleased to see his congregation turn to the place and follow him as he reads the Scripture lesson and then again when he announces his text. Both they and



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Vice-President of the General Managing
Board.

the pastor would be greatly benefited. The Bible would soon become an interesting and beloved companion. Yea it would become a dear friend.

If nothing more were to be accomplished at this convention than that the Bible should become to our Sunday school more really the text-book it would be well worth the time and expense it has cost to bring us together.

Dear fellow teachers let us go home with a determination to use our Bibles more in the Sunday school and endeavor to influence our scholars to do the same. If you are not a teacher then resolve that you make this blessed Book your constant companion and that hereafter you will bring it with you to the school.

Teacher Training in the United Evangelical Sunday School

By REV. W. E. PEFFLEY, B.D.

Teacher training in the United Evangelical Sunday schools, as in any other denominational Sunday schools, means a class of prospective or present teachers and officers enrolled under the State or International Association, meeting at stated times for the study of some approved text-book with a view to completion, graduation, diploma and efficiency. Individual students may be enrolled in the same way and take the course with the same results. Teacher training, whether by individuals or by classes, means a definite plan for regular, systematic study in some specific course of training.

We might profitably discuss now teacher training from the standpoint of the present standing, the immediate needs, or the permanent value. We prefer to discuss the latter phase, and we want to show this value of teacher training in these three directions: the teacher, the pupil, the school.

I. The value to the teacher. We assume that there is no Sunday school teacher so well qualified for teaching that he could not be better qualified. No one is so wise to-day but who was one day otherwise, and the fact that we are better teachers to-day only proves that we may be still better to-morrow. Teacher training can not help the teacher who needs no help, and teacher training is not intended for those teachers who can find nothing in their teaching that can be improved upon. With this assumption that there is room for general improvement, we note that teacher training is of value to the teacher in these two ways: it gives him a better understanding of the Word of God, and it gives him a better knowledge of the work of the teacher.

(1) A better understanding of the Word of God. The Bible is the teacher's true hand-book in the school and in the study. This is the "Lamp unto his feet" by the light of which lamp he is to guide the untrained and inexperienced souls out of the darkness of sin and self into the light of salvation and service. This is his rich mine into which he leads his scholars, and shows and

explains to them the beautiful veins of history running through the varied rocks of biography—some solid and some brittle. This is his field on which he traces the boundaries of geographical lands and theological landmarks. This is his story-book in which are pictures of the constitution of human society and the institution of the divine church. This is his telescope by which he brings God near to him, and his magnifying lens by which every fellow-man becomes his brother. Teacher training helps the teacher to a better understanding of that word:

(a) With reference to its bibliography. It helps him outline, classify, arrange, and index his library of sixty-six books so that he can instantly and intelligently turn to history, biography, poetry, prophecy, and epistolary. One student confessed, after a thorough drill on the books of the Bible, that he never knew there was such a book in the Bible as the "Song of Solomon." Now he can get away with the twelve minor prophets faster than the whale got away with Jonah and quicker than Malachi closes the Old Testament; and he knows the difference between First Chronicles and Second Corinthians, and he knows that Lamentations wasn't a prophet nor the son of Jeremiah. Teacher training will help the teacher to a complete, convenient, and constant understanding of the word with reference to the books of the Bible. One of the most gratifying experiences to me in teacher training is the remarkable ease with which every one of the students masters the books of the Bible and the agreeable surprise to the students themselves.

(b) With reference to its history. The historical analysis of the Bible is so simplified that in a few easy lessons the entire thirty-nine books of the Old Testament and the twenty-seven books of the New Testament are mastered in general outline, so that the teaching of any Sunday school lesson becomes to the scholars a matter of real interest and pleasure. The development of God's plan—through select individuals, a chosen family, the united tribes, and an organized nation,—unfolds itself to the pupils of the trained teacher as beautifully as the garden rose opens to the admirer of beauty. Give the trained teacher a lesson in Old Testament history, and he doesn't have to cross the Red Sea a dozen times to locate Moses at Sinai laying down the law to the people for worshipping a calf which they had fattened up with

their gold. Give the trained teacher the story of King Solomon in its historical setting, and he won't have to chase all through the capital or the temple hunting up his record to find what kind of a man he was. Any one of seven hundred women would be ready to say: "Solomon is the smartest man in the world: he's my husband."

(c) With reference to its biography. The teacher training lessons will help the teacher to the *where* and the *what* of all the leading characters of Bible history, from Adam the apostate to John the Apostle. It may not make him faultless in his spelling or his pronunciation; our modern and model school system does not, but, like it, it overlooks such slight imperfections. Just to prove that the State Association does not demand perfection in the fundamental arts of spelling and writing, and just to encourage any one here who may hesitate to take the study, let me give an illustration which came in my experience. One member of a class that I know of, in answering a question regarding the leading characteristic of a Bible character, wrote: "David was a p-i-e-o-u-s man." Now we are not so sure that David had to suffer thus for his wife's sins as some of us do when it comes to pie; it was bad enough for him to suffer for his own sin. We are rather inclined to think that David didn't indulge in pie, for we read that when he received Mephibosheth, Jonathan's son, into his home he said to him, "Thou shalt eat bread at my table continually." That slip of the pencil, however, only proves the defect of our language. You know that you can't have true piety without p-i-e, but in the concrete term pious there is no pie, the kind we know of that has on the outside two layers of *dough*, and on the inside one layer of *doubt*. I make my point when I say that that student received 100 per cent. for that test, and any of you who *sticks* to *Ecclesiastics* could do equally as well.

(d) With reference to geography. Teacher training gives the teacher a practical knowledge of Bible geography. It locates every town and city, river and mountain *permanently* so that the teacher can find Capernaum always on the same side of the Sea of Galilee, and the river Jordan always flowing down the valley. It makes Bible geography interesting, and to the pupils of such a trained teacher geography study is sight-seeing. Palestine, Asia,

and Europe become familiar hunting grounds, and the journeys we take with Jesus and Paul become real pleasure trips.

(e) With reference to institutions of worship. The development of the spirit and form of worship is beautifully clear to the one who masters the description of the altar where worship was created, of the tabernacle where worship was organized, of the temple where worship was beautified, of the synagogue where worship was localized, and of the church where worship was spiritualized; the church which Jesus picked up out of the ruins of Judaism and having blessed with the gospel of grace scattered into the region of Gentileism.

(2) A better knowledge of the work of the teacher. To do this work successfully he must understand something of the laws of teaching for in the Sunday school as well as in the public school, teaching is no less a science than it is an art, and is to be learned only by an understanding of those principles which govern the communication of knowledge. The man who builds bridges and buildings, tunnels and towers, must study foundation principles before beginning to erect his structure. The man or woman who undertakes to build a greater structure—character, must know the principles that make character. The teacher must know all he can of the characteristics of the child mind, and the best approach to each child's will. He must know something of the law of adaptation in reference to the age, intellectual condition, social environment, moral character, and spiritual standing of the child; the use and abuse of illustration; and the value of repetition. Teacher training will help the teacher to an understanding of the purpose and progress of the Sunday school, the principles of teaching, and the possibilities of the pupil. The teacher who understands clearly the true purpose of the Sunday school will feel the weight of responsibility for the correct teaching of his pupils, and this consciousness of responsibility will lead to consecration of resources—physical, mental, and spiritual. The teacher who knows the principles of teaching will be able to lead his scholars with true generalship. And the teacher who understands the possibilities of the pupil will work as a master builder in the erection of the structure which reaches up into heaven.

II. The value to the pupil. When the teacher is trained many of the perplexing problems bearing on the pupil will be solved.

(1) The pupil will have greater respect for his teacher. A teacher well-prepared in his lesson, because he has been well-trained, will come to his class with a competent reserve of knowledge. A bright class or a bright pupil will recognize whether the teacher has a sufficient fund and if not he will make a run on it and seek to damage his credit. The pupils demand, whether they express their demand in words or not, expert teaching, because they are getting expert teaching every day in the school week. One of the reasons why the children leave the Sunday school is because the teaching does not meet their needs. The fault lies not in the utter inability of the teachers to reach a higher standard of qualification, but, usually, in the positive indifference to the opportunity afforded by the text-book on teacher training. Any one who is now teaching has already undertaken a task far more difficult than the study of the text-book. The simplicity of thought and arrangement of the studies are within easy reach of the average mind, and, I repeat, any one who is now a teacher and any scholar of sixteen years with average ability can master the study.

(2) The pupil will give closer attention to the lesson. Once the pupil knows that the teacher understands himself what he wishes him to know, he will be ready to listen. It is a sad comment on our teaching when the scholars come to the superintendent and report, "Why our teacher doesn't know any more about the lesson than we do, and we didn't attempt to study it." Again I say it is not a case of inability, but a case of indifference. The teacher can become better qualified by teacher training, and if he can, he ought.

(3) The pupil will take a deeper interest in the truths of the lesson; and this will lead to a readier response to its appeals. And the teacher who can win the respect of his class, and who can gain the attention of that class to the lesson, and who can see a deep interest in the truths of the lesson, and who can rejoice in the ready response to it appeals, is the teacher whose work counts for all the Master Teacher requires.

III. The value to the school. A Teacher Training Class as a permanent department of the school will meet the needs found in the average school.

(1) The needs arising from vacancies in the teaching force.

These vacancies are constantly occurring. Some one has estimated that the average term of office of the Sunday school teacher is three years. New teachers must be continually sought, and usually they must be secured from the inexperienced among the scholars. Many naturally shrink from this task because of lack of training, or if they respond, in many cases the evidence of their inefficiency is seen in lost interest and lost scholars. Teacher training will remove this difficulty by supplying a reserve force from which new teachers may be secured.

(2) The need of substitutes. At almost every session of the school there are absentees of teachers. The superintendent's perplexities are increased when proper substitutes can not be found. The Teacher Training Class will furnish graduates who may be appointed or elected substitute teachers, and the school has solved the problem of sufficient and efficient teachers, and with the solution of this problem all other problems are solved.

(3) The need of graded teachers. The new graded lessons furnished by the International Lesson Committee have found their way into many schools, and will be ultimately recognized by all schools as an essential feature of Sunday school success. Graded teachers *must* be trained teachers, and teacher training will meet this need.

Teacher training will increase the efficiency of the school by putting it in direct touch with the great Sunday school movement in general. Every graduate in teacher training becomes an added force to state and international associations, and every graduate appreciates this connection and will do much toward creating in his own school a deeper and more intelligent interest in the general work. Every graduate becomes a link which binds his school to the state and international work and by which the influence of the great movement will be brought to bear upon his school. And only in this way, by tying our local interests to the stronger influence can we hope to keep abreast with the new and needed features of Sunday school work.

We have claimed much for the value of teacher training, but we base our claim upon the testimonies of all who hold the state and international diplomas and all the schools in which there are or were Teacher Training Classes. We have not claimed enough. It will do all this, and it will do more for any school. If your

school does not have a class it can not hope to solve the problems that arise, nor can it give the best possible service to God, His Church, and your community. If your school does not have a class it ought to have, and if it ought, then, in the peculiar economy of God's grace, it can.

Enlisting and Equipping Juniors

By MISS LUCY D. WEIS, Illinois Superintendent of Juniors.

There never was an age when life has been studied by all the world as now. Business men, politicians, salesmen, teachers, preachers, parents, and Christian workers study life. The business man studies life to know how best to advertise his goods or ware. He is constantly bringing something new before the eye, thus reaching the mind and bringing about action. The politician studies life to know how he can best win the confidence of people and thus be successful in the campaign. Salesmen study life to know how they can best persuade people that they need their wares. Often a salesman will step to the door and the housewife will think she does not need his goods but he convinces her that she does and makes a sale. That man has studied his customer and that is the kind of salesman who is not idle. Firms are continually on the lookout for such men.

Teachers study life to know best how to present their subjects to the mind. We as Christian workers, preachers, Sunday school teachers or junior workers have wares as important, yea even more so than the business man or salesman. Our ware is valuable, it is life itself and should we be less anxious to present it to people? We as Christians and especially Junior workers should study life to know how we can best present the truths to children and lead them to Christ.

Not only should we study life but we should also know what controls that life and how we can move it to action. Educating a life and placing it in a good environment is not enough. Regeneration must take place and that is a work of God. The study of life apart from the Holy Spirit will be a failure. We must humbly depend on the grace of God for the saving of children, but we also must not loose sight of the fact that there are ways through which *we* can be instruments to lead them to the place where they *will* except Christ. I think there is no age more important for studying life than the junior age. These are the most interesting in all the period of development but they also present their problems. New energy has come into the life. The sense

of approaching manhood and womanhood is beginning to stir in the soul and with it a growing independence is manifest. The child must still be under authority but if we who are *in* authority are wise we will consult his feelings and wishes as far as possible.

Life is careless and carefree at this age. Yet *proud* to carry definite responsibilities. This is the period when every condition in the child's life makes it easier for him to decide for Christ or if he has already done so to confess Him publicly. Of course the Christian life has not the meaning for him it will have later on, but if the child genuinely loves the Saviour he will want to use his energy for Him.

Understanding the life of the Juniors and knowing the possibilities and attainments they may reach, can we pass them by with little or no attention? I say *no*. They should have the *best* that can be had and only can they do their best when they are free to do it in their own way and only can this be done where they gather for a meeting of their own, and why should not *this* meeting be a Junior Society of Christian Endeavor. That will be a society where they will study God's Word and learn of Him, where they will have by-laws and a pledge suited for their years.

Now if we feel the need of a society and feel that the Junior Christian Endeavor is the society we need, the next thing for us to know is:

How to enlist the boys and girls.

In making preparation to form a society too much pains cannot be taken to become perfectly familiar with the best plans before the society is set on foot. Consult with the best Junior workers you know of. Tell all about your surroundings and ask as many questions as you can think of. Send to the United Society of Christian Endeavor for their Junior helps, and study carefully the whole of them.

Let a committee from the Young Peoples' Society assist in this, as that society and the Junior society want to be closely connected. Do preliminary personal work with the boys and girls. Tell them of the good times a Junior Society will bring about. Touch their noble impulses by showing them what a blessing such a society would be to the church, to the community and to themselves. By noticing who are most interested in this talk you will gain



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Secretary of the General Managing Board.

many valuable hints as to whom you can use later on for various work.

Make ready the by-laws or constitution for the new society. The best plan will be to use the Model Junior Constitution (which can be secured from the United Society of Christian Endeavor) and which can be modified as necessity requires. It is very advantageous to make the constitution and work of the society as near like the Young Peoples' Society as possible. The reason for this is when the Juniors come to graduate into the older society the change will be less difficult and they will be better prepared to take up advanced work.

After the preliminary work is done call the children together. Let this be at some convenient time when all can attend. Advertise it as widely as possible so none will be missed. One may avoid disappointment by stating the age limit usually from six to fourteen. You will get a good attendance, especially boys, whom we are most anxious to reach, if you announce, there will be some refreshments after the meeting.

Ask one of the committee of young people to speak to the children. They will usually listen to one nearer their own age more readily at first. After the proposed methods of the new society have been explained in as attractive a form as possible, ask the children present who would like to join such a society to stand. Go over the constitution carefully with these, carefully explaining article by article. Bring on the refreshments and at the close have an orderly adjournment and announce the next meeting.

At *this* meeting the superintendent should preside. Open with some lively singing and prayer. Then talk earnestly about the conditions of joining the new society. Explain the pledge, its importance and what a solemn thing it is to sign such a pledge.

ACTIVE MEMBER'S PLEDGE.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatsoever He would like to have me do; that I will pray and read the Bible every day; and that just as far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some active part in every meeting."

Trust and obey, read and pray.

In societies where the majority of members are under ten years of age this pledge is often used: "I promise Jesus to pray to Him every day for strength to do whatsoever He would like to have me do, I promise Jesus to come to every meeting."

Make a list of the children's names who wish to join either as active or trial members. The trial members promising to attend every meeting and behave while there. During the week the superintendent should visit each child separately, talk over the pledge until the child understands it perfectly then accept its signature. If you do not feel they are deeply interested admit them as associate or trial members.

Always visit the parents and have their consent, also their signature on the parents' pledge. Show them what the pledge will mean for their children and for themselves. The duty of the parents in signing the parents' pledge is to encourage and assist their children in keeping the pledge *they* have taken. This has been the means of bringing some parents to Christ.

Now we have come to the place where the pledges have been signed and organization has taken place. We have progressed slowly thus far, but experienced workers tell us "a little caution in the beginning will save much discouragement farther on." We want our societies founded on the Rock. The next step is:

Equipping the Juniors.

If there is a Young Peoples' Society in the church they should give some recognition to the Juniors. But if there should not be, do not let that hinder the organization of a Junior Society for this may only be the means of showing them what Christian Endeavor really means and prepare them to accept an older society of Christian Endeavor.

Plan the meeting so it will make an impression on the children from the start. One superintendent started her society by taking her watch and a needle and showed how small a thing as the point of a needle can stop the entire machinery of the watch, applying this to the principal of pledge keeping, failure to hold any of the things promised being the needle that would stop the right action of their lives. She spoke very earnestly to them and giving each one a pledge had them kneel and take turns in repeating this sentence, "Dear Jesus, help me to keep this pledge." Such a start

would surely impress them and inspire them to noble thoughts and actions and be a splendid beginning for good equipment.

It will be well to keep the church meeting in mind in all Junior work. This will help increase the attendance at church. If the congregation are in the habit of repeating the Apostles' Creed, sing the Gloria or Doxology, let these be taught the children. Also train them for responsive reading. In addition to their own bright songs teach them some church hymns. Urge the minister to preach a sermon for the Juniors occasionally. Every true pastor will feel it a joy and a privilege to attend the Junior meetings as often as possible. He will take part with the children simply and make them feel he is one of them. He will urge them to pray for him and for the work of the church and thus draw them close to him.

Make use of every member, either as an officer or on a committee, so each will feel his responsibility in keeping up the society. Numerous committees can be used such as: Prayer-meeting Committee, Membership Committee, Flower Committee, Birthday Committee, Scrap-book Committee, and Sunshine Committee.

One meeting each month should be led by the superintendent. This is usually the consecration meeting in which should be made an especially urgent appeal to the Juniors, turning their thoughts toward personal consecration. Urge the children to speak in their own way.

The children should be taught to pray from the very start. Short prayer passages from the Bible may be given them to use as their own for a time, then let them offer short prayers expressing their own desires. Do not permit them to think all prayers must be prayers of petition, but also prayers of thanksgiving, confession and adoration. Let them understand it is manly and womanly to pray very distinctly, not mumbling their prayers. Always impress upon the children the sacredness of prayer.

No part of the superintendent's work can be made so delightful as the direction of the singing and other music. An Illinois Junior had a music box, and played a tune every time she gave a cent to missions. After this fashion a shrewd superintendent will teach the Juniors to put music into everything they do. This will need guidance rather than urging; for children are filled with the spirit

of song. Show the Juniors that singing is a part of worship and they should have feeling for song as well as for prayers. The superintendent will find some technical knowledge of music very valuable and useful. Do not permit them to scream. Teach them to sing with expression and correctness rather than loudness. If the children are made to feel what they are singing you have gained the greatest possible triumph. Set before the Juniors songs that are in harmony with their experiences. The hymns that voice the sterner experiences of the older people are not always most fitting for the Juniors: After the singing of "There's a place in the ranks for me," one Sunday, a little girl was heard, by her mother, singing "There's a place in the rags for me."

A little boy went home from Sunday school one Sunday and told his father they had sung about "The cross-eyed bear." On farther inquiry his father learned they had sung "The consecrated cross I'll bear." Those children were not able to grasp the meanings of those songs because they were above their experience.

In order that the children may develop initiative each one who can should be urged to lead. The superintendent, assistant superintendent or a committee should assist them in preparation for the meeting. If the children are timid let two lead at once, couple each timid member with one more confident or the assistant superintendent may sit with the leader, at the front. Let the leaders feel they are partly responsible for order in the meeting. If *they* are reverent that will impress the others to act the same.

The prominent feature of the society should be the study of the Bible. Do not cover the same work covered in the Sunday school classes but let the Bible study be broader. Teach the children how to handle the Bible speedily, find texts promptly, select texts bearing on certain subjects and how to study the different books of the Bible. Insist on the Juniors bringing their own Bibles to the meeting.

Instruction in missions, temperance and good citizenship should not be omitted. Put before the children the lives of some great missionaries. Have them study the missionaries of their own denomination. Also let them study of countries which are without missions and those which have been richly blessed through the Gospel.

Impress some temperance facts upon them; let them learn tem-

perance poems. Teach them the awful injurious effect of alcohol upon the tissues of the body. The Juniors are not too young to be interested in the great struggle *now* on for the preservation of our homes and our nation.

The singing of patriotic songs, observation of national holidays and the reading of patriotic books will inspire love for country and good citizenship.

We *must* not pass the social life of the Juniors without a few remarks, for it is often only through this means we can reach some children especially the boys. Social life means friendliness, welcoming strangers, looking after new comers into town as well as holding socials. Show the children that it is a Christ like work to promote genuine sociability and friendship in the society and holding pleasant socials must always have this as its main end. Let me take this opportunity to speak a few words for the boys. No doubt we all know how difficult it is to interest and keep them. It will be necessary for the superintendent to take a special interest in them as they are of special need to the society. A Junior Society without boys would not be complete.

Try to enter into the likings of a boy. Do not cater to what is rude or careless in boy nature but appeal to everything that is manly and to all his innocent boy tastes. Boys like a great deal of rigor and vim. They are pleased with novelty and with movement. Strike at the boy leaders. If you win them you have won boy-land. Show the leaders you need them. They will learn after while how much they need you and the society. Tell them of some definite plans, place responsibilities upon them, ask their advise and consult with them whenever you can. Give each one some definite work, for instance: Appoint one or two to look after the hymn books, another the maps, another the windows, let another arrange the chairs and many other little duties. Give them special attention occasionally, remembering how difficult it is to reach them and hold them. Invite them to remain a few minutes after the Junior meeting has closed,—when the girls have gone. (Boys do like to have some little secret apart from the girls.) Hold short prayer services, urge them to win other boys.

Get the young men interested in Christian Endeavor to help you by organizing skating, coasting or walking parties. Contests be-

tween the boys and girls often rouse interest. Boys always like to win and will work to that end.

The society may be brightened with motion songs and similar exercises always tying the exercise to some Gospel truth. A "Postman Committee" will interest the boys. Their duty consisting of distributing material for the leader, delivering messages for the Sunday school superintendent and running errands for the pastor. In general to make themselves useful after the fashion of postmen. Urge the Juniors to wear badges. This will advertise the society and often be a reminder to keep the wearer from yielding to temptation. Treat the boys manly. *Love them and let them know you love them.*

But let us remember if a child have all these things and have not Christ he is nothing. In all our instruction we must present Jesus to them as their Saviour and example. If we can accomplish this one important thing we will have done much toward their equipment for service. It *will* be a *duty* of the society to lead those who are trial members to the place where they will give their lives to Christ and become *active* members. The Junior Society is a soul saving society as well as a society of equipment in fact that is most essential for equipment.

In summing up the whole—If through the Junior Christian Endeavor the children have learned to be social and friendly; if they have developed initiative; if they have been inspired with missionary zeal and temperance activity; if they have learned to love song; if they have studied God's Word; and *most important* if they have been led to Christ and gained a deeper experience, then we have equipped them for service and the Junior Society has *not* been in vain. As I pass these thoughts on to you and as I advance in my training the one great problem of "Junior workers" comes before me.

Let us pray that God may touch the hearts, of many of our young people, to heed the call. For He has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Training for Leadership

By C. H. STAUFFACHER

The subject which the committee has assigned to me strikes straight at the root of all the religious problems of our day. The training of leaders for religious work is at once the most important and the most far-reaching of all the activities of the Church of Jesus Christ.

One of the conspicuous failures of Protestant Christianity is the failure to adequately train her leaders in religious work. We seem to believe so blindly in the foolishness of preaching that we are sometimes content with foolish preachers or at least with those who are poorly qualified to assume leadership in the Church. We seem to believe so religiously in the divine call to the sacred office of the Gospel ministry that we are largely content with a partially trained order of professional religious experts to the neglect of the great mass of laymen and women who should be trained as religious leaders. It is true that God uses the things which are weak and the things which are foolish and the things which are not to confound the mighty but He does so only in the absence of the things which are strong and the things which are wise and the things which are but that are not consecrated to Him and His service.

The first essential for a trained leadership is a proper division of labor in the Church. The industrial world has seen a wonderful subdivision of labor, each workman being given a definite task to perform and this has resulted in increased efficiency, in better work and more of it. For instance, the Elgin National Watch Works where an army of 3,000 people labor, produces 3,000 watch movements a day or an average of one watch movement per day for every person employed. No one workman makes a whole movement but each one a definite part and thus each one is given the opportunity to become proficient in his respective work and they can advertise that each piece of every watch is made by an expert. What is true of the Elgin National Watch Works is true of every large factory in our country.

The Church must come to recognize and apply this principle to

religious work. The largest Sunday school in the Des Moines Conference is what it is because the superintendent has made that work his specialty and refused to assume any other leadership in the Church that would conflict with his special department. I know a Christian Endeavor Society where the president is not allowed to take upon himself other duties so that his best thought and effort are given to that field of labor. When we come to recognize and apply this principle of the division of labor in the Church to all our departments we will at least make a way for leaders to train themselves for their work.

The second essential in the training of leaders is to make provision for a special course of training for each line of special work. We should never be satisfied with the ordinary performance of a task by the untrained and inefficient worker when we can secure its accomplishment in an extraordinary way by a well-trained and highly efficient worker. We are living in a day of specialists when all our work is being done by experts, by trained and efficient workmen. The old-fashioned wagonmaker made a whole wagon. Now he makes a spoke or some other one part. The old-fashioned carpenter made a whole house. Now he is a lather, a shingler, a floor layer. The old-fashioned physician was a doctor of everything. Now he treats one class of diseases or maybe one disease. The old-fashioned teacher taught every subject for seven or eight grades. Now he teaches one grade or even one study. The old-fashioned preacher directs the work of the whole church in all its departments and sometimes does all the work. Now he is a general overseer and has under him a corp of special leaders for every department of the Church work. This subdivision of labor means efficiency and as a result there has arisen in the industrial world the technical school which produces the specialist without the long apprenticeship to experience. The Church has been slow to recognize and adopt this principle also. We seem to be satisfied with the old-fashioned methods and ways in spite of the fact that they mean inefficiency. Therefore the minister gives his time to evangelism rather than to the training of soul-winners. He gives himself to teaching rather than to the training of teachers. He gives himself to Church work rather than the training of Church workers. He gives himself to

measures which are immediate instead of training for larger things in the future.

But if we are to have these trained leaders we must have a definite systematic co-operative plan of religious work and education for the whole Church. We must have a school for the training of our professional workers, our ministers, missionaries, deaconesses, etc. We must have courses of religious education in our colleges for our students who are to become leaders in the home church when they return from their college work. We must have classes for training of workers in our local churches.

I know a church which has a class for church officers every Monday night. The pastor gives a lecture on the duties and responsibilities of the officers of the church. Prospective office-holders are brought to that training class along with the present officials. What this church has every church should have.

A class for the training of the teachers of the Sunday school should be a part of the regular program of every church. We act oftentimes as if any one who would consent to teach a class was qualified to assume such responsibility. With the pupil in the public school five hours a day for five days in the week with the best equipment under the most ideal surroundings we still demand well-trained teachers, while in the Sunday school we have the pupil for one-half hour one day in seven with poor equipment under far from ideal surroundings and yet are content with poorly trained teachers. Adding to this the fact that during that half-hour most of the pupils are to receive all the religious instruction which they will ever receive it is indeed a sad thing that we allow untrained teachers to handle such vastly important tasks. A large percentage of our Sunday school teachers have never taken any kind of a course to prepare them for their work, nor have many of them even read a single book on teacher training. A large percentage of our Sunday school libraries are filled with books of fiction but do not have a single book on teacher training. No better investment of Sunday school funds could be made than the purchase of a set of books for teachers. When we think of what the Sunday schools have accomplished under the great handicap what might be done with trained teachers and adequate equipment!

Christian Endeavor has led all the departments of the Church

in the training of leaders. It is a trite saying that Christian Endeavor is a training school. It was organized for that purpose and the need is not less to-day than it was then. Christian Endeavor training, however, has been for all kinds of religious workers and many who to-day are prominent in religious work testify to the efficiency of Christian Endeavor in preparing them for their large field of usefulness. Now Christian Endeavor proposes to train some strictly Christian Endeavor workers and to do this by means of the efficiency campaign which offers training for every member of the society and by means of "Expert Endeavor," a book specially prepared to train Christian Endeavor Experts.

Christian Endeavor believes that one must know before he can do and therefore emphasizes the training of every member. The Army of the Potomac failed according to the opinion of General Sherman because they were never able to get more than three-fourths of the men into action at the same time. The Church fails because we are not able to get more than about one-fourth of our membership into active Christian work. Why did the Army of the Potomac fail? Because the men were not loyal sons of the northland? Because they were not courageous? No not that, but rather because of the inefficiency of the leaders. Why does the Church fail? Because her members are not devoted to Christ and the Church? Because they are afraid to enter the struggle against sin? No not that, but rather because of inefficient leaders. The outcome of the Battle of Waterloo hung in the balance for three days when General Wellington gave the order, "Advance all along the line," and that brought victory to the English troops. Christian Endeavor is making a desperate effort to advance the whole line of Christian Endeavorers first by the training of leaders, thousands becoming Christian Endeavor Experts and second by training every Christian Endeavorer, more than a million engaging in the great efficiency campaign. When once we secure this training with Daniel Poling to lead we will see a "saloonless nation" and with Karl Lehman to lead we will see a great memorial building standing in Boston to the honor of Father Endeavor Clark.

It is said that when Dr. Grenfield visited this country sometime ago that he went to see a foot ball game between two eastern



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universities. There were 10,000 spectators. After a little he became silent and thoughtful. His friend said, "What are you thinking about?" He replied, "I was just thinking what a great game this would be if every one of these 10,000 onlookers were in the game like those twenty-two men are." Say, that would be a game worth seeing, 10,000 players every one in the game as earnestly and efficiently as twenty-two. I would go a good ways to see such a game. Christian Endeavor proposes to get 4,000,000 into the Christian Endeavor game, each one to be as efficient as the few who are now playing the game. That will be a sight worth seeing, and it will be realized only when we train Christian Endeavor leaders as we train foot ball leaders.

Sometime ago I saw a cartoon in a western paper. It represented the destruction of San Francisco. In the center was a pile of smoking ruins, fallen buildings, twisted pipes, tottering walls, etc. At one side stood a workman with sleeves rolled to the elbows, hanging from his belt were some carpenter tools. In one hand some other tools. With the other hand he shielded his eyes and looked into the rising smoke. There he saw a vision of the new city, redeemed from ruin, with domes more stately, spires reaching higher into the heavens and he was moving forth to perform his part in the redemption of the city and to build the city more beautiful. Keystone Leaguers: we are here for a vision that will inspire us to action. Out of the past with its failures and successes let us get the vision of the future possibilities of the young people of our Church. May we see a unified plan of religious work and education, a great theological school, courses of training for religious leaders in all our colleges and in every church, general secretaries to lead and all moving forward as a army glorious with banners for the redemption of our fellowmen.

Bible Study

By B. B. SUTCLIFFE.

Perhaps there is no more important need in the Church to-day than the study of the Scriptures. There are two reasons among many others why I think more time should be given to the reading of the Bible.

I. First, because of what the Bible is.

1. It is unchanging in its message. No discovery of so-called new facts effect its truth. The message of nature changes as we discover more facts, the message of history is always uncertain, the lessons from science are constantly being revised, philosophies come and go but the message from the Scriptures is always up-to-date. As new light comes to us from any source it only adds to the truth of the old, old message and makes all the stronger the proof of its Divine inspiration. All the "new facts" but go to show the truth of the assertion in Ps. 119: 89, "forever Thy word is settled in heaven."

2. It is the thing the devil hates the most. And it is no wonder he hates the Word, for if he can discredit that he can wipe out the knowledge of God by man. When Adam fell it was because the devil had succeeded in discrediting the Word of God. And it is still true that "man by wisdom (of science, philosophy, etc.) knows not God." (1 Cor. 1: 21.)

3. It is the only true standard of life and conduct. We are in danger of making public opinion or popular usage the standard. We do not like to admit this, but "everybody does it, why should I not do it?" and like expressions are all too common to-day. There is the snare, too, of making the voice of the Church to be the accepted standard. The voice of all the slain martyrs, slain by the Church, gives us to know the falsity of this. Then, too, there is a growing class of people who tell us that our conscience is the rule. That this is a false standard the great Apostle Paul proves in his experience. He says, in Acts 26: 9-11, that there are many things which he thought he *ought* to do but discovered that in doing what he thought he ought to do he became

a blasphemer and injurious, as he declares in 1 Tim. 1:13. We are shut up to the Word of God for the true standard and a moment's reflection will show that the history of the world hangs on man's treatment of that Word. As another has said, "history is but His-story told out in answer to man's usage of His Word." There is no need for conjecture, for all He requires of us is plainly set forth on its pages. There is no need of speculation, for all that He engages to do for and with us is simply told in the Book. We can throw away all our theories because so plainly has He told us how He will deal with us that we may, to-day, know our destiny beyond peradventure. It is little wonder, then, that we read "To the law and to the testimony, if they speak not according to this word it is because there is no light in them" (Isa. 8:20). And we have the assurance that "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isa. 30:21). The Word is God's standard for us that we might "be perfect, thoroughly furnished for every good word and work" (2 Tim. 2:16, 17).

II. Second, because of what the Bible does.

1. It gives life. The preacher who would be a winner of souls, who would have the joy of seeing souls born again under his preaching, must be a man of the Book and the Word of God must be his message. The Holy Spirit declares that we are "born again, not with corruptible seed, but of incorruptible, by the Word of God" (1 Pet. 1:23). And we are told "Of His own will begat He us with the word of truth" (Jas. 1:18). My brethren, if you want to win souls, preach the Word.

2. It gives faith. Many prayers are offered asking for increase in faith and it is good that it is so. The way to have such prayers answered is to study the Bible, for "faith cometh by hearing and hearing by the Word of God" (Rom. 10:17).

3. It gives spiritual growth to the Christian. There are those who seem to think that the new birth is the end rather than the beginning and so make little progress in the Christian life. They have overlooked the command "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). Jude, in the 20th verse, says, we are to "build up ourselves on our most holy faith." The question is asked, how can we keep this command? The answer is found in the Word itself when we

read "desire the sincere milk of the word that ye may grow thereby" (1 Pet. 2:2). When the apostle takes his farewell from the people of Ephesus he tells them, "and now brethren I commend you to God and to the word of His grace, which is able to build you up" (Ac. 20:32). They had not many great preachers and few helps, but they had the word of God which was sufficient for their spiritual growth.

4. It keeps from sin. To be kept from sin is the heart cry of every one who has been touched by the power of God and born again, but how is it to be done? Many are the expedients resorted to for this purpose, but they all fall short of the power there is in the Scriptures as the Psalmist very well knew when he wrote, "Thy word have I hid in my heart that I might not sin against Thee" (Ps. 119:11).

5. It keeps from error. These are perilous days in which we live and voices come to us from every side which claim to have the truth. Many are the poor souls that are being unloosed from the old moorings and turned adrift on the troubled waters of error and infidelity. "Isms" in countless number are all around us and one needs only to look about to see many who once professed to hold with the Word of God in its simplicity now turned to fanciful theories and damnable heresies. Where can safety be found? Can certainty be had in the midst of these multitudinous voices? Yes, assuredly. The Lord Himself said, "When He, the Spirit of Truth, is come, He will guide you into all truth" (Jno. 16:13). But when we turn to the Spirit of Truth He immediately refers us to the Word He has written and tells us "to the law and to the testimony, if they speak not according to this word there is no light in them" (Isa. 8:20). Bringing the questions that assail us to the light of reason will only involve us in deeper gloom, but bringing them to the light of God's own Word will flood the light needed over all the darkness; and walking in that light we will be kept in safety from all the errors of the day.

6. It gives joy and happiness irrespective of circumstances. There is a very hard command to keep found in 1 Thess. 5:16, where we are told to "Rejoice evermore." When we think of our circumstances we sometimes are tempted to wonder if the Lord really meant that. How can one rejoice evermore with sur-

roundings all calculated to bring the opposite of rejoicing? The answer to the questions is found in the same Word that gives the command. Let me refer you to the familiar passage in Ps. 1: 1, 2: "Happy is the man that. . . . his delight is in the law of the Lord and in His law doth he meditate day and night." When Jeremiah was undergoing treatment which none of us is called to endure, he says, "Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of my heart" (Jer. 15: 16). The Holy Spirit is emphatic when He says, "great peace have they who love Thy law" (Ps. 119: 165).

7. It gives prosperity and success. If one could promise prosperity and success to this world and have the promise believed there would be a deluge of orders for the secret. But the proof that the great mass do not believe the Word of God is the fact that so little of Bible study is seen. The Lord says, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein, for then thou shalt make thy way prosperous and then thou shalt have good success" (Josh. 1: 8).

No wonder we read in Ps. 138: 2: "Thou hast magnified Thy word above all Thy name." The "name" stands for all that God is. Place His attributes one upon another, pile up all that God is in one huge pyramid and far up on the top, the very capstone of all will be found His Word, which liveth and abideth forever. Therefore, brethren, "I commend you to God and to the word of His grace which is able to build you up and give you an inheritance among all them that are sanctified" (Ac. 20: 32).

Address

By C. N. DUBS

I certainly can congratulate you upon the success of this convention. It is good to be here, and yet it is through a mistake that I am here. I want to assure you that I am thoroughly enjoying myself. I did not know that it would be my privilege to be here, but now that I am here, and the committee have kindly given me a few moments in which I can address you on the topic and on the work that is so near to my heart and to yours as well, I feel that I cannot do otherwise but take this opportunity to impress you with the importance of the work that your representatives are doing in far off China, and before going any farther, I wish to say that there is one thing that has filled my heart with joy since I am in your midst. I do not know who the committee on decoration is, but there are three mottoes in this audience room, that are very precious to us missionaries. I know when I was in the ministry here, I claimed them, and oftentimes had a blessing in claiming them, but since we whom you have sent over yonder are obeying them in a little more literal sense than it is true of those who are preaching the Gospel in this, our own native land, they have become doubly precious to us. The one is to my left, and you see there are our marching orders, and over yonder is our promise, and here is our work. Whoever arranged them did it well, and every time I come into this room, I look at all three, and it is with pleasure that I assure you that none of your missionaries over there are trying to shirk their work. They are trying with all the God-given powers that they have to do that which God, through our Church and our board, has given them to do.

Before saying anything further I wish you all to see that little card pressed into my hand by a member of our Committee of Arrangements. What is its significance? You cannot see it. It is a call to prayer for a great evangelistic campaign in Chong Chow, from the second to the fifth of October, 1914. I think Brother Heil, the first secretary of our board after we had located our mission in China, will appreciate that this is one of the



REV. N. W. SAGER,
of the General Managing Board.

great advances that the Church of Jesus Christ has to record in their work in Hunan. Fourteen years ago not a church in the whole province which is half again as large as the State of New York, with twenty-three millions of people. Fourteen years ago it was as much as a person's life was worth to enter the City of Chong Chow, and to preach the Gospel. The records on file in the secretary's office, will show the great battles that our first missionaries had to engage in in those first years, and to-day in the City of Chong Chow, where fourteen years ago there was not a single native-born Christian nor a Christian church, we are uniting in a united evangelistic campaign for the salvation of the student world, to bring them to Jesus Christ. Do you know what that means, the student world? Fourteen years ago the sworn enemies of the Christian Church, the men whom we feared more than any others, and now the preachers, the missionaries, the members, are working in the schools, and there are over 12,000 students in that city with over forty-two schools of middle grade and higher, and over 12,000 students for whose salvation a special effort is being made at this time. Praise the Lord.

Fourteen years ago the city at this time was full of heathenism. There were more opium dens in Chong Chow than there are saloons in the City of Chicago, comparatively speaking. There was drunkenness and heathenism and degradation and slavery and concubinage on every side, and to-day, (mind you, these students are not in mission schools but in schools of the government and in private schools), and to-day they are welcoming us who have been sent to China by Christian churches of America to instruct them in Christianity. This is the so-called Eddy Campaign. Mr. Eddy will be there these few days to speak, and when I left, we were at work in June, and at the present moment in the Christian Endeavor in every mission, preparation is being made to organize these students. Not the other people, not the business world, that is one object of the campaign, but not the main object, to organize the students in different missions, to bring them in connection with the different missions and organize them into Bible classes, so that they shall learn to know the Gospel of Jesus Christ and know that Jesus saves. I wish that this convention would bear this in mind, this evangelistic campaign, mind you, not the first one we have had, it is the third within a short year, bear this

campaign, this evangelistic campaign upon your minds, and pray for it, as we are praying over there. During the hot summer months, when all the missionaries were away because of the great heat and unsanitary conditions of our city, I attended one of these meetings in the early part of August. Groups of Christians in every mission, and yet meetings were held during the summer at which they did not pray for the conversion of the world, but they centralized their prayers upon this one evangelistic campaign, the salvation of the student world of Chong Chow.

Then there is a second topic of prayer that I would wish to bring home to you. I have not had the privilege of seeing our Church papers. You know the mails are very uncertain, because all these fast steamers in the Pacific were converted into cruisers when the war broke out, so my knowledge of the condition of the Church and what has taken place in the Church is very limited for the last two or three months. I do not know what has been done with reference to the floods that have come upon one of our circuits at least, the circuit of Lee Ling, where Dr. Dunlap's son has been stationed, and where he did magnificent work this summer. Eighty thousand people have neither clothes to put on, nor food to eat, nor a home to go to on that one circuit. I have forgotten all the statistics of that terrible flood that came so suddenly upon Lee Ling. It was impossible for me to get over there and help Brother Dunlap, and he got along very well indeed, and he did a magnificent work of rescue. Brother Shambaugh told me that he wrote a letter to the papers, the headline of which was "Brother Dunlap, the man of the hour," or something of that kind, and he said he did not make it half strong enough what he did for those people in Lee Ling, by the grace of God so full of strength and vim as he is. The 11th of August when I left the City of Chong Chow for my trip home, the governor invited Brother Dunlap and I to lunch as you would say here. Why? Because of the great work that our missionaries had done in Lee Ling for the amelioration of the people in that district, and if you could have seen these three missionaries sitting down with the governor of that powerful province, that powerful governor, who wields the scepter with a hand of iron, and if you could have seen how he gave us the seats of honor, it would make your hearts feel glad, and all because one young man, a representative of our

Church, your representative, did his duty, at a very critical time. There were two floods. In the first flood he rescued eighty people. They did not dare to come out of their houses and step into his little boat. They were afraid of the foreigner, so he only got eighty, but when the second flood come, and Brother Dunlap went out in a little row-boat followed by a large boat, and he with his small boat would shoot into the houses, sometimes through the windows and sometimes through the doors, they were very glad to get into that big boat, and every time it returned there were 100 people whose lives had been rescued. More than once his little row-boat was overturned and he was up in water to his neck, but he worked until he fell in his tracks. He is a man that does not know how to spare himself, when he sees there is any need. That beautiful city of about 500,000 people, was razed to the ground. Oh, it was a terrible flood. I hope you are praying for Brother Dunlap, and for those thousands of people who are in dire need and in dire want, and that you are not only praying for them, but that you are helping the fund. We have simply asked for \$500 or \$600, four times that much we could use, and he would not know where he had put it. There is so much need and there is so much poverty because of that great flood. That is the second thing I wish this conference, you Christian Endeavorers would pray for, and the third is pray for our missionaries in China.

I was very much pleased every time I shook hands last night with some of the dear friends who so kindly greeted me. They say in one way or another, "Brother, we have been praying for you." Thank you. "We have not written as many letters, but we have been praying for you. Your missionaries have been upon our minds." Brethren, do you know that we cannot do our work if you do not pray for us, and I am sure that our missionaries in China will say the same, that we have felt during the past years, some mysterious power take hold of ourselves in the time of greatest sorrow, and greatest need, and simply control us, whether we will or would not, and it is only because of this that we have been able to do that which God gave us to do; that we have been able to remain at our posts, and do you know that the clouds of suffering, the cloud of sorrow, the cloud of bereavement, is on the horizon of our Chinese mission? True, at present it is only

as large as a coin, and is at the far end of the horizon, but it is growing, it is growing, and brethren, redouble your efforts and your intercession at the throne of mercy. Brethren, your representatives who are doing your work in China because you find it inconvenient to go there and do that which God has laid upon the Church, your representatives need it. Pray for these three. Keep them in your mind Endeavorers, remember them morning, noon and night, and as you walk on the streets or at business and it flits through your mind, a sigh, a thought, winning it heavenward, there are beloved missionaries over there, there are friends who are working under great difficulties, all of our own missions, and they need your prayers. God bless them. They are noble men and women of God, and while we are enjoying this beautiful convention, pray for them.

I will tell you brethren, I can call off on my hands the men of our mission who are praying for the success of this convention, and who are remembering the General Conference. Not only once a day, but several times a day. I mean the missionaries in China and the Chinese brethren, too.

Now, there are just three things that I would call your attention to, in connection with our mission in China, just three things that I would call your attention to that will be exceedingly interesting to this convention.

First, the status, the position of the Christian Endeavor Society in our China Mission. If I mistake not, and my book records it correctly, at the Chicago Keystone League Union some years ago I brought forward this thought, that the Christian Endeavor Society has a very important part in our mission work. I am sorry that I haven't enough time to go into the details of this, so I will simply have to outline it. The Christian Endeavor Society is one of the agencies for winning the people to Jesus Christ in your country, in the United States and in our Church. It is for the training of Christians, but we have added something to that, we have made it the first step of the heathen as they come to enter the Church. When a man comes to our service for the first time, it usually is in the evangelistic chapel, you would say mission hall, and he comes frequently until he becomes interested. Then he enters the main service on a Sunday or at a prayer-meeting service. He says, "What shall I do so that I can understand

about Jesus Christ and become a Christian?" We say, "Come regularly for one month, and then you can become an associate member of the Christian Endeavor on four conditions, first, that you renounce idolatry, second, that you abstain from gambling, from opium, and from licentiousness." So the man comes one month regularly and at the end of the month his name is presented by the Look-out Committee, as a person who is fit to become an associate member of the Christian Endeavor. Then comes a period of three months training as associate member before he can get into the class preparatory for baptism and Church membership. So you see, we have put the Christian Endeavor Society, the Keystone League, at the front door of our Church, and every person who wishes to enter our Church, must enter it through the Keystone League, and he graduates from associate membership into active membership when he is baptized and enters the Church, and he stays a member, so that as a rule every member of our mission, in good standing, is an active member of the Christian Endeavor Society.

The first Christian Endeavor Society in our mission was organized on the 8th of October in 1905. Brother Voss was the man who agitated the organization of a Christian Endeavor Society, and he and I, with a young man by the name of Wong, on the 5th of October, 1905, we organized the first Christian Endeavor Society, and it is the first organization in every field and at every station which we organize, so you see with us the Christian Endeavor Society proceeds the organization of the Church congregation. It is of vital importance and is of great help.

The second is Siangtan. I would like to tell you about our mission, but I must confine myself to things that interest this convention. You will remember the Siangtan church is to be completed by funds or with funds that are supplied by the Christian Endeavor Societies of our Church, the Keystone Leaguers. Siangtan was taken up as an outstation in 1903, Brother Talbot, of the Platte River Conference, arrived in Chong Chow the 4th of January, 1904, and three months later Brother Talbot and Brother Ritzman were asked to my office and we had a long consultation, lasting through the greater part of one forenoon. The burden of that conversation and consultation was "Which one of

you two men shall go to Siangtan?" We could not decide it. I wanted them to decide it, and they said they could not. Then I said, "I will decide it, and you will have to abide by what I say," and I chose Brother Talbot and he went. When I took him up there to Siangtan to leave him there in charge of that out-station, he could not talk enough Chinese to tell the people he was hungry, and when I left the next day, he did not accompany me to the steamer, because he was afraid he could not get back, because he could not ask his way, and there I left that young man, all alone in that city of about half a million inhabitants, with difficulties of language, difficulties of living, and difficulties of organizing the little society that we had. I wonder how many of our Christian Leaguers here would do such a thing. He lived through it, The Lord blessed him, and Brother Talbot was there to erect our first church in Siangtan and erect the first foreign building there as a home for foreign missionaries, and erect a little home for the native preacher. You will find a few of the difficulties of building there, mentioned in last issue of *The Tidings* and I would say that that one article will pay you to subscribe for *The Tidings* for a whole year. The difficulties of building in China, and only a few of them are mentioned there, and this young man built up that church that is standing to-day, and for the last ten years the Gospel has been preached to thousands and hundreds of thousands of people that came to listen to our preaching, but we must not forget that all over the province since 1900 have been men and women full of the Holy Ghost preaching the Gospel in halls and on street corners and on boats and on launches and on steamers and on trains and everywhere, and praise the Lord we have broken the back of heathenism in Hunan. Do you know that I saw the first temple that was converted into a school in the province of Hunan, and it is such an every-day occurrence to-day that we do not go out of our way to see it. It is the power of the Gospel of Jesus Christ that is lighting the darkness of heathenism.

Now, just a few moments about some of the fruits of our work in Siangtan. I want to induce the Christian Endeavor Leagues of our Church to subscribe yet heavier funds for our Siangtan Station or Circuit. You know within the last three or four years everything has risen in price. It is not possible to put up a church such as we need in Siangtan for the money that was appropriated

five years ago, it is not sufficient. We must build larger than we contemplated at that time, and our own mission in Chong Chow have erected the largest churches because we have a vision of what is to be, and so we erected a large church and our brethren of Siangtan have a vision of yet greater things, and they told me, those working on the plans of this church, "When you get there, you must ask the board for a little more money. We can build a church with what they have appropriated, but it will not be large enough, and before we get through we will find that it will be a mistake." We must build larger, and that is what I would wish to impress upon this convention. Look into the future. Get a vision of what is to be. Though our societies are not very numerous at the present time, there constituency is larger than any other circuit, because of the great work our men are doing there, and so our Keystone Leaguers must put the hand deeper into the pocket, and take out larger amounts to support this work over there.

Some of the fruits. In 1904 I happened to come to Siangtan. When I reached the city, I met a member of our church on the street in a very excited condition. I says, "What's the matter?" "Why, they have arrested one of the candidates for baptism and Church membership of our little class here. He is in jail." "Well, what did he do?" "Nothing." Well, that is the way they talk all over in jail. They are always the innocent people, and the criminals are outside, and I investigated, but that man had done something, and what had he done? He had done something terrible. He refused to subscribe to the fund of an idolatrous temple in his district, or in his ward. What kind of a temple was that? It was the temple of the God of Fire. They worshipped this god so that he would protect them from fire, and this man who was a candidate for baptism in our mission, refused to pay the tax that the temple authorities levied upon him. Unfortunately, or shall I say fortunately, for us Christians everything is fortunate, there was a fire in his ward, and of course, there must be a scapegoat, and they all came to this man and accused him. "You are to blame. You did not pay your tax. You are the evil one that brought this fire into our ward. You are the guilty person;" and they grabbed him and he defended himself, and there was a fight, and the police appeared, and the

rest you can see for yourself. We sent a polite note to the magistrate, asking for his release. Within two hours that man was brought in state to our chapel, all the way from jail to our chapel door, some two and a half miles. He walked to jail but he rode back, and around his neck he had the scarlet thread to show that he was innocent. Of course, the magistrate had investigated in the meantime and found that he was really innocent, and the magistrate walked in and presented him to us and begged our pardon. He said, "Your man did nothing but refuse to pay the temple tax, which the temple authorities had no right whatever to levy upon him, since he is a Christian. That was a mere incident. That man is the mainstay of our church to-day. He can repeat more passages of Scripture from memory, I would almost say, than any person in this building. He is a wonderful man, and all these years he has been working and laboring, and to-day, he is one of the leaders in the great union meetings of all the missions in the City of Siangtan. His wife is a Christian, and he gives to the poor year by year, more money than all the other members of our church and all the missions combined. He lives what he preaches, and at the present time, he, with others, is trying to form an independent organization for the preaching of the Gospel, independent of foreign influence and foreign financial support. Brethren, to win one man like that who takes such a stand in defense of the thousands of Christians in China, is worth a decade of power. Leaguers, that is your Church. That man is a member of your Church, and as long as he is alive, we must have a large church, so that he can help to fill it.

Second. Among the first people that came to our services in that year of 1904, was a tailor. I have told his story in my previous visits to the congregations, but a new chapter has been added within the last year, and so I will briefly outline it. A tailor, a lady's tailor, if you please, came to our church. A mere little fellow. He could not read. He could not write, but he was a very excellent tailor. He could make very stylish clothes, he had very good taste, could match colors very nicely, and whenever I wished to buy a garment in any of the Chinese stores, I said, "If you can get Mr. Foo to help you, you will be sure to get a very good piece and at a reasonable rate, because he knows what he is doing."

Brother Talbot taught them to read as much as he knew, and the teacher did the rest. That man learned to read. He entered the class of candidates for Church membership. He was advanced. He came to Chong Chow. He has risen step by step, and in 1910, when our churches and our church property and the missions in China were being razed to the ground, Mr. Foo was at the other end of our district, buying property on which we intended to erect churches. He has become an evangelist, is preaching the Gospel, is an eloquent man, and we consider him the best preacher we have. He will enter our Union Theological School this fall. He had a wife, and when she heard that her husband believed the Bible, she ran away from him, and he is one of the old kind that believes that women ought to obey, and he brought her back, and he chastised her, as they say in China, not only once, but a number of times, because she would not obey him. I asked her why she did not obey him. "I was afraid of him. I thought he was possessed of the devil. I thought that was the devil in his heart." Mrs. Dubs spoke to her about it once, she had become converted since, and she said, "I was afraid when he prayed," and she was afraid. She would run away and hide under the bed, and he made her pray, and he made her go to church. I remember when she came for the first time to service. She trembled in every limb, she was so afraid we foreigners would get her possessed of the devils. Finally she became willing to hear the Gospel. She entered the class of candidates for baptism and Church membership. She learned to read and could read the Bible, and she became an eloquent preacher of the Gospel of Jesus Christ. Mrs. Dubs often told me of all the women in our Church, there was only one who could talk better and more eloquent than she, this Mrs. Foo.

The Lord called her hence. She died while I was in Shanghai last winter, and you know what her testimony was on her death-bed? Her husband called her by her first name, "Do you know that you are dying?" "Yes," "and how is it, what do you think, are you still believing in Jesus? Now, you are going, I can't go along." "Oh, yes, in a few days I will be with Jesus," and in the last moments, her last message, I have forgotten just how it was worded, but in essence it was, "I am going to be with Jesus," and she went home.

There are two more that are the fruits of our work in the Keystone League church of Siangtan. These people, these last two, come from a certain district out in the country, and from that one district, where these people come from, we have won eighteen members from the country district, and out of these eighteen, I believe there are four preachers. All won for Jesus by the labors of the missionaries stationed on the Siangtan Circuit. Brethren, that church on the Siangtan Circuit is worthy of our best support, and if you double the amount that the Board of Missions have appropriated at the present time, we can use it in various ways to the glory of God and for the extension of the Kingdom of Jesus Christ.

Brother Talbot wanted a man to help him in his building, and he looked around to see whom he could hire, and he saw a boy working among the carpenters, barefoot, tattered clothing, dirty, but an intelligent face. He says, "Would you like to work for me." "Yes, I would." "All right, how much do you want?" "Oh, never mind, you give me what is right. I will work for you." The bargain was made, but he proved to be a poor servant. I had to help lecture him because I could talk a little more fluently and I had a great many more scold words at the tip of my tongue than he had. I would let out volume after volume upon the head of this young man, but it did no good, and what was he doing? Why, he was not doing his work. He shirked. Well, it came to be so bad that Mr. Talbot said, "I will have to dismiss him," but you know we don't like to throw a good boy out. Why, he bought himself a pair of spectacles so that he could study, and when he ought to be doing his work, he had a book and was sitting in some corner studying. We hired him to do work, and so that was turning things around, and so Mr. Talbot let him go and Mr. Shambaugh took him on, and it was not long before Dubs was called in there to help out Brother Shambaugh, and I scolded him too, but he did not improve, and so at last Brother Shambaugh gave him one more trial, and then too, let him go. But you know when you see a fellow studying instead of working, you have just a little bit of feeling in your heart as though you would like to do something for him. Brother Talbot had outgrown a suit, a Prince Albert, and what do you think he did. He gave it to this boy. He got a white shirt and a white collar,



JOHN D. KILLHEFFER,
of the General Managing Board.

and he sported that old suit, to our disgust. He came to church and in Christian Endeavor he took special pains to step to the front in his fine suit, which did not fit at any angle, and his tie was on wrong, and his collar was on wrong. You know they tie their ties outside their collars, and their collars outside of their coats, and especially since the Chinese have adopted our ways of hair dress, they make a most ludicrous sight. I have never seen such hair cuts. Possibly you people have, for the first thing my people told me when we got here, was "Don't you think it would be well, probably, if you would see the barber?" Well, I did, as you can all see. You know over there we don't see these things. We think that we look remarkably well, and it is not until we get over here that we see that we are all out of shape. Well, we got to thinking about this young man, and we said, "Why cannot we make a good servant out of him?" Is it because he is lazy? No. It is because he wants to study. He is ambitious. He wants to rise. Well, lets give him a chance, and Brother Shambaugh sent him to school. To-day he is serving on the circuit of Chong Ling and Brother Sanders, I think he has been in China some twenty years, has spoken of him in the highest terms, as faithfulness itself in the discharge of his duties, as the preacher on that circuit, and you can put him wherever you wish, give him any work to do on that circuit, whether under the eye of the preacher, or thirty or forty miles out in the country, he is as true as gold and as faithful as he knows how. In June we had an examination of all our Christian workers, to enter our theological school, the four men passing the examination with the highest marks, it was a hard one, would be permitted to enter the school this fall, and each year we will take four or six of the highest men. The two men that I have mentioned, that tailor and this young man, were among the four highest, and this fall, about this time, they are in Chong Chow preparing to enter our Union Theological School in that city.

Another fruit of your missionaries in Siangtan. You can find no worthier object to support than the church in Siangtan. We need money. We need a large church. Brother Voss is waiting, yet the burdens are heavy, upon him, for the sorrow that has come into his life, he is waiting for the word to go ahead, and we are waiting to see whether the Keystone League of America

will rise to the opportunity, and give us the funds that we need to prosecute the work which our Church has undertaken in this city of almost half a million inhabitants.

Brethren, I have taken more time than I intended. I thank you for your kind attention, and if you pardon me for intruding upon the bishop's address, I will ask to be excused.

Enlargement

By U. F. SWENGEL

Mr. Chairman and Friends, I suppose that all of us feel like joining in that chorus, after hearing this grand story that has come to us from China; that at least in our hearts we are saying "Halleluiah" because of what the Christ has done, because that through our own missionaries, were brought under the banner and reign of Jesus Christ, those who but for these missionaries, might never have known of Christ in all their lives.

I want to congratulate you on the program to-night; on the fact that in God's providence He brought to us Dr. Dubs, to bring us this grand story from China.

When the committee wrote to me first in reference to sharing the evening with Dr. Dubs, it was in my heart to say, "Give him the evening. Our people will be so pleased to hear him, and to see that God has been with him." I said instead of that, that I should be very glad to share it with him, and now at this end of the program, I am very glad to have given him the evening, and I am sure that you are delighted with the story that he has brought.

There is only one illustration with which I wanted to close, to which I will refer to to-night, and this is my conclusion, instead of wearying you by keeping you long. Some years ago, one of the great preachers of this country, if I am not mistaken, it was Dr. Beecher, took an acorn and held it to his ear, and listened to the acorn speaking. It told of what it expected to be after awhile; how men should take it and build houses and people should live under the roof; how men should take it and with it build a ship, on which people should sail over the wide seas. The question was asked of the acorn, "And do you expect to do all this?" and the acorn said, "Yes, God and I." In 1891, in the General Conference held in Philadelphia, we organized a society. We called it Keystone League of Christian Endeavor. There were some of us had visions of what might be done, but if any of us should have held it to our ear then, as the great preacher held the acorn, and listened to expectations or prophecies concerning

it, as to what should come, I suppose that any of us would have said, if the prophecy had been made of what was told us to-night we would have said, "That is beyond our expectations." When we organized the Keystone League of Christian Endeavor, we looked to our young people of America, we looked to the training of our young people in the service of God; we looked to the development of young people, as they had never been developed in the history of our Church, but if any of us should have said that the Keystone League of Christian Endeavor will be the opening door to the churches in China, so long before we had any of China under our own direction and care, it would have been said, "Your vision is far beyond what can be expected."

I cannot tell you to-night how my heart has been gripped by this story; that that little organization should not only have developed, and with the Sunday school have brought together such a company as are brought here for this occasion, but that that should be an instrument of training and a door of opening, and a power of such magnitude as has been manifested in our own land; as has been manifested in China. There was a time when down deep in my heart I was wondering what Dr. Dubs and his associates would do in China, about the Keystone League of Christian Endeavor. I was very anxious that we should hear from them. At last there came the word that one had been organized, and then another, but even with that I never dreamed that it should be such a means of helpfulness and grace and blessing to our missionaries as it has proved to be.

Our Christian Endeavorers, our Sunday school workers, our young Christians, are instruments in the hands of God, in the development of the work of God which you are not dreaming of to-night, and I thank God for these organizations. I thank God for the enlargement that has come to our Church. I thank God for the enlargement for which we are looking.

I should liked to have spoken in the closing moments of my address, about the enlargement in personal religious experience, and I want to say to you to-night, as workers in the Keystone League of Christian Endeavor, as workers in our Sunday schools, that if we want to accomplish the will of God, if we want to measure up to our hopes, we want an enlargement in our personal religious experience, which will fit us for the great work

what God is ready to lay upon us and to give into our hands, when by His Spirit He has prepared us for this great work, but I am almost forgetting myself. My time was given to Dr. Dubs. I am glad you have heard him. My heart is full of gratitude for what he has said, and now instead of keeping you any longer, I will simply excuse myself, because it is getting late, and that God's blessing may rest upon you in fullest, richest measure, and that God's blessing may rest upon Dr. Dubs and his associates in China, and those who are going to help them, and this I know, that every one of us can help send them, if we cannot go ourselves.

Address

E. P. GATES, Illinois Field Secretary, Christian Endeavor.

The title of this speech is "Trust plus strive, equals do."

I am glad to bring you the message this afternoon, that Christian Endeavor is growing. Never before has the movement been so live and doing so many things worth while as it is to-day. Whenever you find a man who says that the day of Christian Endeavor is over, you can put it down that he simply does not know what he is talking about. It is more of a privilege to wear the Christian Endeavor pin to-day than ever before. I want to talk this afternoon about doing things in your Christian Endeavor society, about doubling your membership, about standing room only in your Christian Endeavor prayer-meetings, about making your society a real force for good in the community. We are beginning to realize that there is no particular credit in just keeping the wheels moving. We must be able to show definite results for our work. I think it was Mary who remarked to Johnnie "Johnnie, when you wash your face and want to know whether or not its clean, don't you look in the mirror"? Johnnie said "Naw, when I wash my face and want to find out whether or not its clean, I look at the towel." What we need in Christian work are more folks who are determined to produce results and not willing to sit idly back and admire themselves because things are about the same as they were day before yesterday, so I want to talk about doing things, and because it is warm this afternoon, and some of you are doubtless sleepy, and I am apt to be more or less tiresome, I am going to boil down everything I have to say, to one little motto of five words, just a little formula in arithmetic. I am going to give you this at the very beginning. If you will remember this little formula, and you wake up for the last paragraph or two, you can drop off to sleep for the rest of my address, if you want to, and when you get home to your society, you can give them everything I have said this afternoon. That little formula is this "Trust plus strive equals do."

If we are going to accomplish anything in Christian Endeavor, it must be in the first place, by trusting in the Lord Jesus Christ

for strength. My friend Karl Lehmann knows more about Christian Endeavor than any man alive. He travelled one hundred thousand miles last year, and talked to about one hundred thousand young people. He tells me that almost invariably after he has conducted a conference, somebody is sure to come up and say "My, Mr. Lehmann, I wish we had you in our society all the time, just to do these things that you are talking about." Well, Mr. Lehmann can only be in one place at any given time, but over in the New Testament in John, fourteenth chapter and fourteenth verse, you will find a verse that reads something like this: "If ye ask anything in my name, I will do it." What we need in Christian Endeavor is more folks who will take the Lord at His word, more folks that are willing to make an experimental use of their religion, trusting in the Lord Jesus Christ for strength. There is not anything that needs to be done that cannot be accomplished in His name. The only reason we don't do more is because we do not have the faith to believe we can.

About seventy-five years ago here in the state of Illinois, the Supreme Court of this state went on record as declaring that nine-tenths of the land in Illinois would never be worth anything except for grazing purposes. To-day I feel like taking off my hat every time I step out on an Illinois farm, because the average Illinois farm is worth so much more than I am, and the reason the average Illinois farm is worth so much is because back there in those early days, after folks said it was impossible, some fellow had the faith to dig down beneath the surface of the soil, stir things up a little and see if he couldn't make some things grow. Wherever you find a Christian Endeavor Society that is really accomplishing things for Jesus Christ, you will find that it is because in the face of all criticism, some fellow has had the faith to dig down beneath the surface of things and see if something couldn't be made to grow. We need more members in Christian Endeavor, but we need more of those who are willing to trust in the Lord Jesus Christ for strength.

You can put two churches in one town, right around the corner from each other. You can go to church number one, and they will tell you the Christian Endeavor is played out; that you can't hold young people to religious interests these days; that you need some social or literary organization in order to win them. You

can go right around the corner to church number two and you will find them meeting with crowded prayer-meetings every Sunday night, and the difference between those two churches is not a difference of locality or equipment or conditions. It is merely that in the second church there are a handful of folks who are really trusting in the Lord Jesus Christ for strength, and trying to make things go in His name.

“Young Gloomy Gus is president
 Of our society;
 The girls all think the world of him,
 A handsome lad is he;
 But somehow things don't seem to go;
 Gus says ‘No use to try’;
 He is absolutely sure, you know,
 The society will die.
 ‘Conditions are against us,
 C. E.’s on the decline;
 Young folks don't care for church these days,’
 ‘Tis thus he'll pout and whine.
 ‘The dances and the picture shows
 Are claiming girls and men.
 Don't tell me what they used to do,
 It can't be done again.’

“Round the corner Johnnie Joy
 Is making his church hum;
 ‘C. E. is on the boom down here
 We sure are going some;
 We are adding members every day,
 Our prayer-meetings are fine;
 There is nothing like Endeavor
 To hold young folks in line.
 Of course we have to hustle,
 It takes the strength of ten.’
 So pray and push, you will get your wish,
 It can be done again.



REV. J. G. WALZ,
of the General Managing Board.

"Let us strive to learn a lesson
From these lads, one blue, one bright.
Never shiver,
Although others seem to freeze;
Let us hasten forth to conquer
In our Saviour's promised might.
Let us trust in Him for 'Greater things than these.'
Let us cease to mourn and sorrow
For the dear old days gone by.
Faith in God is better far than fear of men.
Let's keep trusting and keep striving,
While the critics howl and sigh,
Let's prove to all,
It can be done again."

Trust plus strive equals do. I am glad that Christian Endeavor is not merely an organization of trusters. The reason Christian Endeavor has grown during these thirty-four years until we have more than four million members in every country on the globe, is because Christian Endeavor says to every member "You must do something if you really expect to enjoy the Christian life." From the bottom of my heart I pity the fellow that has the idea that religion is a sort of go-as-you-please proposition. The only fellow who ever gets any fun out of the Christian life, is the fellow who works for his living.

I had the privilege a few years ago of attending a conference of field secretaries at Sagamore Beach, Mass. Now, Sagamore Beach is right on the ocean, and there were a number of the field secretaries from the middle-west, who had never seen the ocean before, and they were all anxious to go in and get a salt water bath, but it was about the first of September, and it gets cold in Massachusetts about the first of September. The cold wind shooting down the coast, cold field secretary in his cold bathing suit, sticking one cold toe in the cold water, and having a perfectly miserable time. The only folks who really enjoyed their salt water bathing, were the fellows who took a run and a jump and got all the way in at the same time. That water was ten degrees warmer underneath than it was on top. Do you know that same thing applies in church work. The only folks that really get any

enjoyment out of serving Jesus Christ are the folks who go in for all their worth.

Every once in awhile I hear somebody speak in a tone of pity of the fellow that is working himself to death in the church, that is holding down a half a dozen different jobs, that is president of the Christian Endeavor Society, clerk of the church, holding several other positions. Every one feels sorry for that fellow, say he is working himself into nervous prostration. Nonsense, don't you feel sorry for that fellow. He is having the time of his life. The fellow to feel sorry for is the fellow that has not learned the joy of that kind of service, the fellow that just comes Sunday after Sunday and listens to the other people singing, and watches the other people work, and wonders what fun there can be in religion, just dabbling in it with a finger or two, so I am glad that Christian Endeavor emphasizes this proposition of striving.

I want to speak this afternoon very briefly, about two ways in which I think every Christian Endeavor Society needs to strive during the coming year. I think in the first place, we need to strive for better Christian Endeavor prayer-meetings. We spend about three hundred and fifty million dollars a year in this country, for public education, and yet it is a fact that most of our young people go through the grade schools, high school and college without ever learning to express themselves on their feet. I recall a friend of mine who went all the way through high school, college and law school with me, and finally we were admitted to the bar, and he got up in court to plead his first case, and made a miserable failure of it, because with all his book learning he hadn't learned how to talk on his feet. Another friend of mine went all the way through college and then spent three years getting a Doctor of Philosophy degree. He is grubbing around in the congressional library in Washington now, earning \$12.50 a week, and that is all he is worth, because with all his book learning he did not learn to make use of what he had.

We had a fellow addressing envelopes for us in the office last spring. We paid the Addressing Company twenty-five cents an hour for his services. The Addressing Company paid him twelve and one-half cents out of the twenty-five, and yet that fellow was a college graduate and could speak six different languages. The trouble was that with all his knowledge, he had not learned to

make use of it. If Christian Endeavor didn't do anything else, the fact that Christian Endeavor trains young people to speak on their feet for Jesus Christ, would make it worth while. It is the only organization in the Church to-day that trains young people in Christian testimony, and for that reason we need to make our Christian Endeavor prayer-meetings just as effective training schools as we possibly can.

I got hungry the other day, very hungry. It happens to me every once in awhile. Right across the street I saw a bakery sign. I made a bee-line for that bakery. I thought I could get something to eat there. I got as far as the door and I stopped, for there in the window the baker had displayed samples of all the various things he had to sell on the inside of his store. I do not believe he cleaned that window out for a month, everything in the window was moth-eaten, fly-specked and covered with dust, and I decided if he didn't have enough fresh goods on the inside of his store to put fresh goods in the window, I didn't care to go in and buy. I believe the reason why some folks are not very enthusiastic about joining some Christian Endeavor societies is because of the stale goods that we serve up in the window. When we offer in our Christian Endeavor prayer-meetings as the best thing we have in the way of fresh Christian experiences, testimonies written by folks in Boston six months ago, moth-eaten, fly-specked and covered with dust, we can't blame the fellow on the outside if he says "If that's the best you got in the way of Christian testimony, I don't care to have anything to do with it." What we need in our Christian Endeavor prayer-meetings, is more real testimony that comes from the heart, more testimonies from folks for whom it is hard to say anything, who are determined to trust in the Lord Jesus Christ and to say something for Him, even if they break down in the middle, or make a half a dozen grammatical errors. Christian Endeavor is a training school for testimony, and my society and your society are failures unless we are putting emphasis on the right kind of training.

Then I think in the second place, we need to strive for more definite loyalty to church and pastor. I know Christian Endeavor stands for interdenominational fellowship and I am proud of it, but first of all, Christian Endeavor stands for definite loyalty to your own church, your own pastor and your own denomination.

The biggest thing any Christian Endeavor Society can do is to let its pastor know that he can depend on it for support. I am beginning to believe that it takes two people to make a successful church. An earnest, enthusiastic, consecrated man in the pulpit, and an equally earnest, enthusiastic, and consecrated person in the pew. The minister cannot do the work by himself. He must depend on the enthusiastic co-operation of his church members, and if in place of just one person in the pew, there are half a dozen, or a dozen, or one hundred or more, there is no limit to the possibilities of that church. The easiest way to make any church organization grow is by going out and telling people it is alive. The easiest way to kill any religious organization is by going out and telling people it is dying.

We doubled the membership of our Sunday school back in Washington by getting out and telling people we were on the boom, we were having the very best kind of a time, that folks simply couldn't afford to stay away. We added four hundred members to our school in less than a year, simply because everybody believed in it, and told other people about it.

We had a great Go-to-church Campaign in this city last February, and ever since that time people have been talking about various means of church advertising, and I believe in advertising. I believe that if we have something worth-while, it is our business to let the other fellow know about it. Over in the back of the magazines there used to be an advertisement of a certain baby food that impressed me very much, I mean the advertisement, not the baby food. It read something like this: "We are advertised by our loving friends." After all, the very best way to advertise in the church or Christian Endeavor Society, is by its loving friends, and when you and I are so enthusiastic about the church to which we belong, that we can't help going out and telling folks on the outside, just about then our church is beginning to grow, and so we need enthusiasm for the church, and then we need enthusiasm for the stranger. We need more people in our Christian Endeavor organizations like the little boy who was gazing at the picture of Daniel in the Lions' Den. You have seen the picture, Daniel standing there with the group of hungry lions around him, all ready for breakfast, and Daniel not a bit afraid. Everybody else who saw the picture was impressed by Daniel's attitude,

and they were standing there when this little boy came along. He gazed at the picture for a moment and then burst into tears, because way over in one corner of the picture there was a hungry little lion that had been crowded out of the group, and he was afraid that the lion was not going to get any of Daniel. We need some of that spirit in our churches to-day. It is easy enough to keep the crowd happy and amused, but in every gathering you will find some folks that are being crowded outside, lonesome people who need to be welcomed and made to feel at home, and the secret of success for any church or Christian Endeavor Society is the love for the stranger that reaches out and compels him to come in.

"I know a lively little church
 'Tis many blocks away ;
And every Sunday morning,
 I rise at break of day.
I comb my hair and wash my face,
 And rub soap in my eyes,
And hasten to be there on time,
 Because they advertise.

"Their minister's a dandy ;
 He surely knows his biz.
He makes a fellow feel at home,
 With that friendly way of his.
The people all believe in him,
 And laud him to the skies.
They greet the stranger with a smile,
 'Tis thus they advertise.

"I pass a dozen churches,
 On my way each Sunday morn,
And some have finer buildings,
 For our's is old and worn,
But the people are so busy
 Planning mansions in the skies,
That they've got no time for welcome ;
 They forget to advertise.

“Now here’s a little moral,
That goes with this plaintive lay;
If you have a good thing, tell it,
Be a booster every day.
For the church that grows and prospers,
While its neighbor pines and dies,
Is the one that loves the stranger,
Enough to advertise.”

The Conservation of Childhood

By BISHOP W. M. STANFORD

We have just been listening to an Illinois Gates. It puts me in mind of one of those western cyclones, and the thrill and force and good sense of his fine address, may have opened the doors for another cyclone. When I was invited to take this post, it was a question with me whether I should shoot off-hand. By and by my pen started and it never stopped until it had put down forty minutes. Now, I might possibly jump off of this manuscript once in a while, and give you an off-shot. I feel myself a little like breaking the chain that ties me to a post, and you may feel, before I get through, like looking through the bars at a caged lion, and you reporters may have the time of your life if you keep up. I always start deliberately, but you wait until steam gets up. I am going to deal with a few questions which you may think I ought not to deal with, but over there in Pennsylvania we do as we please, and you have just the same right out here.

When I look into your faces my heart almost overflows. It did that this morning up there at Adams Street. I would just like to come down and take you all by the hand. This is epochic. This is unusual.

In this representative gathering of our United Evangelical Christian workers, from all points of the compass, the good hand of our God is most clearly apparent. That we have been called to meet here, in this metropolis of the Great Middle West, and especially in this now historic Moody church, the acknowledged birthplace of a world-wide evangelism, is particularly significant. That God has some lofty purpose in view in thus bringing us face to face, there can be no doubt. This purpose, if we will but surrender ourselves entirely into His hands, will appear still more and more clearly as the fast fleeting days continue to come and go. Maybe God sees, as possibly some of us do not see, the great need of a better acquaintance with each other, and thereby a closer fellowship between us, in order that we may still more successfully overcome the obstacles in our pathway, and thus open to the tread of our footsteps the great future of our beloved

Church. To this end let each this day give to the other the glad hand of oneness in spirit, and unity in both aim and effort.

As to the theme of this hour, "The Conservation of Childhood," it is certainly worthy of our sincerest thought, and most careful consideration. Could we but feel more keenly our responsibility for the care and welfare of our children it were far better, not only for them, but also for the success of both the Sunday school and the Church. In this one thing, if we can but believe it, and act accordingly, lies the deep secret of a constantly growing and prosperous church. Take proper care of the child, and that same child, in its turn, will later take care of the Church. What we need to do more than anything else, is to begin our Christian work at the right place and at the right time. We sometimes work very hard and very persistently and yet often not wisely. This explains why some of us get so comparatively little accomplished. As a rule, it will take ten times the teaching, the energy, the persuasion and the patience, to win a grown-up and hardened sinner to Christ, as it would take to win a child. Therefore, as laborers in our Master's vineyard, we should so plan and order our work, as to make every stroke count toward the greatest possible accomplishment. If it be said that such advice is much easier to give than it is to practice, we must frankly concede that it is. But this is the very reason why we are at this convention. We are here to learn *how to do things* to the best possible advantage.

"Thy Children Like Olive Plants Round About Thy Table."

This is David's conception of what a family ought to be, David, the second King of Israel, was an inspired penman. This thought, therefore, is the *Divine* conception of what a family should be. It means, simply, that a family is not complete without children. The figure used in the Scriptures to represent this situation is that of fruitfulness. Back of the whole lovely scene is the "wife," whom David, in that same verse, characterizes as a "fruitful vine," and the children, like "olive plants," round about her table. "Olive plants" is a plural expression. "Children," as an expression means more than one, and may just as well mean a dozen or more. "Olive plants"—lovely children, thrifty children, well-born children, beautiful children, happy children, growing children,—like great, plump, well-rounded, luscious looking bunches of grapes, hanging from their mother vines. This is David's con-

ception. This is the Divine conception. If any one should feel disposed to doubt this, he will only need to read a little further on, that "Children are an heritage of the Lord," and that "the fruit of marriage is his reward." But in addition to the fact that David was an inspired writer, the still further fact that he, himself, was one of a family of ten children, and having had eleven sons in his own family, no man on earth has ever been better qualified to speak on this question. In view of all this experience, it is no wonder that this man of hope and good cheer should break forth in another place: "Happy is the man that hath his quiver full of them." But in the light of this Divine conception, as thus clearly set forth in the Holy Scriptures,

What Are We to Think of Present Conditions All About Us?

This address would surely not be complete without an expression on this point. It belongs naturally to this theme. Moreover, the time has come to speak with great plainness on such subjects. We are living in a day when the merciless knife of reform is being plunged down deep into the very heart of iniquity, to let out its corruption. To cover up sin, is only to increase it; while to expose it, is to drive it out. If you would drive the darkness out of a room, simply bring a light in. What are the facts, The average American family, especially among the so-called higher classes, is a comparatively small family. If you ask for a reason, you will find it chiefly in the lusts of the flesh. Such a national trend as this, unless a remedy be speedily found, means little else than certain national decadence. In this respect the European nations are even worse. While the annual number of births in Germany, England, France and Spain are still somewhat in excess of the number of deaths by natural causes, yet the death rate in all these nations has been steadily gaining on the birth rate, by something over five per cent. for the last thirty years. In our own country, this boasted "land of the free and home of the brave," be it said to our shame, this same thing is only too true. All this means, unless corrected, the ultimate elimination of the full-blooded American, and the final substitution in his place, of a more humble, self-sacrificing, conscientious and virile race. In the long past days of old-time Israel, it was not so. That was the day of the large family, and an almost unbreakable bond between parent and the child. When Jacob, in answer to the strong invita-

tion of his son, Joseph, gathered together his other eleven sons, with all their family relationships, and went down to the Land of Goshen in the northern part of Egypt, they numbered, all told, only about seventy-five people. But this family, as time rolled on until the days of the Exodus across the sea, a period of only a little over 200 years, had so rapidly multiplied as to number between two and three millions of people. Such is unmistakably the Divine pulse-beat on this vital question. After the creation of our first parents God said to them: "Be fruitful, and multiply, and replenish the earth." After the great flood over sixteen hundred years later, He said the very same thing in the very same words to Noah and his sons. In all the succeeding cycles of history this injunction has never been countermanded, and never can be, since the gates of Divine inspiration have long since been closed. That which falls from Divine lips, or drips from Divine pens can never be ignored with impunity. The Word of God is final authority, and will therefore most surely bring every man into condemnation who dares to clog the wheels of procreation. "The grass withereth, and the flower thereof falleth away, but the Word of our God shall stand forever."

How Children Are Afflicted by the Rum Traffic.

But now come along while we take a brief look at an opposite scene which is almost enough to chill the very blood in our veins. Just see that poor, weak, nervous, twitching, helpless, pitiful looking child, brought in to this sinful, struggling, contentious, competitive world, without either the native mental or physical capacity to ever become able to take care of itself. In tens of thousands of instances in our day it is already diseased, often blind, deaf and stupid, and still worse than all, bordering on the very verge of imbecility or actual dementia. No wonder the heart shrinks from such a scene. It is almost enough to cause angels to weep and devils to laugh. Naturally enough we inquire as to whence cometh this said condition of things? The cause is not hard to find. There is but one right answer to such a question. All this is but the logical result of either parental mistakes or parental sins. In the vast majority of instances these most pitiable innocents are but the natural product of the awful habit of drunkenness on the part of either one or both of the parents. If anyone should feel disposed to question the correctness of this

statement, he will only need to investigate for himself, to be convinced of its truthfulness.

Authorities on such statements are plentiful.

Dr. Howard A. Kelly the great surgeon and scientist of John Hopkins University, in a recent lecture delivered in an eastern city, said: "Two children fall victims to almost incurable sexual diseases in Philadelphia every day of the year." Do you suppose it is any better in this great city of the Middle West?

If you would have further testimony on this point, you have a man right here in Chicago, in the person of Judge Henry Neil, who is a specialist on such subjects. He says: "That of the children born to drunkard fathers, thirty-three and one-third per cent. will be epileptics; twenty-five per cent. will be feeble-minded, and twenty per cent. will be insane."

The eminent Doctor McNichol, of New York, finds that of the children of drunkard parents, twenty per cent. will be insane, and thirty-three and one-third per cent. will have epilepsy and hysteria.

A similar testimony also comes from Germany. The widely-known Doctor Lichtenberg, of Charlottenburg, in that country, finds from seventy to eighty per cent. of the defective and degenerate children in their institutions for the care of the feeble-minded, are there as the direct result of the habit of drunkenness on the part of their parents.

In France we find the same kind of testimony. The celebrated Doctor Bartier, of that country, declares that drinking parents thereby place upon their children the stamp of alcoholism, which is both mental and physical weakness, idiocy, degeneracy, sickness and premature death.

Now once more: If expert evidence should be desired, here it is: It will no doubt be remembered that the alienists and neurologists of the United States held a convention right here in Chicago about the middle of last July, wherein they took occasion to speak with great emphasis on the alcohol question. In their discussion one of their members quoted Doctor Alfred Gordon, of the noted Jefferson Medical College, as follows: "Of the families of 117 alcoholics it was found that in the first generation of ninety such families, 200 of the children were mentally abnormal, and that 180 of these were epileptics. In the second generation of twenty alcoholic grandparents, seventy-eight were mentally very deficient, while twenty-one of the descendants of the third generation of seven such families were actually imbeciles."

But why need we take time to further multiply such testimony, when it is so abundant, as to make these regretful facts indisputable? Such cases are everywhere so observable as to be

incontrovertible. But even this is not all. Because of their environments such children do not *live* long. The premature mortality among these poor unfortunates every year because of hunger, cold, squalor, filth, neglect and cruelty in the homes of drunkards, is little less than appalling. The figures given by the best authorities are so staggering to the sense as to seem almost incredible. If we ask where the responsibility rests for this sad condition of things, the answer is not far to seek. In fact, there is but one answer to such a question. It lies at the very door of the infernal, reckless, conscienceless, lawless, ruinous, *damnable* rum traffic in this otherwise fair land. But back of this infamous traffic, to give it authority to operate, stands our boasted American government, with its boss-controlled fingers still dripping with guilt. But still further back is the responsible American *voter*, who thereby chooses the men who constitute the government, that grants the license, that sells the rum, that makes the drunkards, who are constantly bringing forth this constantly increasing army of weak, dull, helpless, stupid, defective, and often idiotic children. In the last analysis the *voter* is the most responsible. Listen! The sacred ballot in the hands of the American citizen should never place any man in any office of trust, who can not get *high above* mere political considerations in the discharge of his official duty. But if we would have conscientious voters, who will no longer allow mere party lines to interfere with or control their heart convictions. When we once get rugged honor in the officer of the law, he will soon thereafter sound the *deathknell* of the deadly rum traffic. Now as you will catch my point, this is the kind of voter we are endeavoring to secure here in this great convention. If we would conserve the childhood of this great republic, we must in some way see to it first of all, that the coming child of this country gets a chance to be "well-born." While we most heartily indorse the great anti-Saloon movement which is now sweeping over our land with little less cyclonic force, yet, if we would secure the great future of this beautiful land now under the way folds of the "red, white and blue," from the heartless ravages of the whiskey saloon, we must *begin at the right place*. We must first redeem the precious childhood of our nation from the thralldom of the rum power, and then pick up that child by the myriad hands of our Sunday school

activities and develop him in mind and body, in religious life and power, in strength of character and true nobility, up, up, up to the very summit of human attainment and consequent efficiency. The child of to-day, will be the man of to-morrow. Take care of the child, and you thereby take care of the Church; take care of the Church, and you take care of the citizen; take care of the citizen, and you thereby take care of the government; take care of the government, and you thereby take care of the world.

The Representative Capacity of This Convention.

You are here as the representatives of the schools and societies which sent you here, and are paying your expenses. You are here first of all to get new inspiration to put into your work at home. A Christian worker without inspiration is like a well without water, a gun without powder, a locomotive without fire. There is no "go" in such a man. His chief quality is inertia. He is little else than a cold, lethargic, dead stone in God's building. You are here to get charged with new life and power, so that when you return to your homes and rub up against your duties there, you will be like one of these parlor matches when you rub it against the wall. Under such conditions you would burst forth and flame up like shining meteors to give light and heat to all around you. In the second place you are here to gather points of information, best plans or methods, nuggets of wisdom, and general practical suggestions, all of which are to be like sharp instruments in your hands, with which to do better work when you return to your homes than you have ever before been able to do. What we most desire for this convention, is that it may make impressions so deep as to be as lasting as life itself. The chief ambition of a speaker should be, that he might so speak as that what he says might always be remembered; and the chief desire of the hearer should be that he might so hear as never to forget. A western man while on a recent visit to his old friends in the East, said to me, that about eighteen years ago I had succeeded in making such an impression on him on a certain occasion, that he had never been able to shake it off until it at last brought him to Jesus about twelve years later. That was exceptionally comforting. That was good seed sown, in good soil, and it brought forth a harvest. Our only wish is, that we might be able to do the same thing to-day. If we might be able to so touch your

hearts with the great need of bestowing more care upon our children, that on your return to your homes they would burst forth with new zeal in this direction, it would certainly be ample reward for all the effort put forth. Our first duty is to search out the needy children of the community in which you live, and minister to their wants of both body and soul, and gather them into the precious fold of Christ. The time should come soon, when in all the environs of every Sunday school in the United Evangelical Church, there would no longer be a single dishevelled and friendless looking little boy lounging about some loafer corner, nor a single, poorly clad, neglected little girl left rambling about the streets.

"The little ones, the flowers of earth,
Who gladden us with joy and mirth,
Their beauty must adorn the place
Where Jesus meets us face to face.

"Let children grow in love and grace,
But ever wear sweet childhood's face,
The angels stoop their charms to see
While blooming in God's love, so free.

CHO. "Then bring them in, yes, bring them in!
Oh, shield the flow'rs from the blasts of sin,
Oh, gather buds, which blossom there,
Beside the fairest of the fair."

If anyone here should entertain any doubts as to the wisdom of putting forth our best efforts to bring our children to Jesus, he will only need to remember the precious words that fell from our Lord's own lips:

"Suffer the little children to come unto me, and forbid them not."

As to our duty in this case, these authoritative words should be sufficient to forever settle all such quibbles. But besides this, in quite a number of instances the Master called the little children to the front, took them up into His arms and blessed them, and thus recognized them as fit subjects for His kingdom. He furthermore recommended them, in point of innocence and blame-



PHILIP ZAHN,
President of Chicago K. L. C. E. Union.

lessness, as fit examples for unconverted sinners to imitate. Knowing also the dangers to which a little child is exposed as it grows up into more mature and more responsible years, and at the same time knowing its natural tendency to yield to temptation, and thus run into sin, Jesus placed it under the care of the disciples by saying to them: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." In this same connection He illustrates the duty of the Church toward these little ones by that sweet and beautiful parable of "The Lost Lamb," which closes with the following very fine and most significant expression: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." The great burden of our Lord's message is, that we should bestow much care upon the child, so that it might not drift away from home, get into bad company, and at last lose its soul. At this point we might every unprofitably spend a little precious time in a theological discussion of the spiritual relationship of a little child with our Lord. All such discussion is but wasted breath. The one thing we need to know above all others on this point, is, that Jesus recognized these little, unaccountable children as fit subjects of His kingdom, for He said so in the following unmistakably plain words: "Of such is the kingdom of heaven." Such language ought to be enough to finally settle all dispute. After this, as age and accountability come on, it is the prescribed duty of both the parents and the Church, to do as Paul wrote to the fathers in the church at Ephesus, "Bring them up in the nurture and admonition of the Lord." This means, that while their minds are yet keenly susceptible of impressions, and their hearts are yet sweet and tender.

Our Children Should Be Taught the Word of the Lord.

This should be done, not only in the parental home, but also in the K. L. C. E., the Sunday school, the Missionary Society, or in any other of the organized operations of the Church. In the training of children, it is not only necessary to teach them the truths and requirements of God's Word, but also to lead them into the actual practice of it as they grow up in years and in stature. It is not enough that they be taught the duty of prayer, but that they also be taught to pray. The great Moses very keenly felt the

need of this kind of teaching when he wrote that wonderful Book of Deuteronomy. The ancient Children of Israel, after their sad experience in Egypt, then their forty years of checkered life in the wilderness, had at last arrived on the Plains of Moab, just east of the Jordan and opposite to Jericho on the other side, Moses had reached the end of his own earthly pilgrimage, since he was not allowed to cross the river. Only a few days of precious opportunity yet remained to him, and in these days he delivered to that great congregation of people his farewell address, which we have in the Book of Deuteronomy. No production of literature has ever yet appeared, either before or since, that has outrivalled it in point of either excellency or power. In this book Moses rehearsed the chief fundamentals of the Jewish law, as before given in detail, and thrust it home to the hearts of the people with wonderful force. He spoke words that have lived ever since, and will continue to live as long as the cycles of time continue to roll. It was in that last address that this greatest of Old Testament characters remembered the children. In one of his overflowing periods he broke out in a heart-burst like this, as coming from the Lord: "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever." He then went on further to pour out his great heart, saying: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Is not this something marvellous in expression? Have you ever stopped to think of these figures of speech? What would Moses have us do with the wonderful words of the Lord? He would have us "teach them to our children," "when we sit down in our homes," "when we walk out by the way," "when we lie down," "when we rise up," "bind them upon our hands," place them "as frontlets between our eyes," "write them on our house posts," and like mot-

toes "above our gates." Under such teaching as this, how would it be possible for a child to drift away from either the home, the Sunday school or the Church? Now let us make no mistake! What are the wonderful words we are to teach to our children? Listen! "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This is what might be called childhood theology, a theology that all our boys and girls can easily understand.

This Teaching Leads to the Real Experience of Christian Grace.

To lead a child, as he grows older, into this glorious experience, and then on to the very summit of Christian attainment, should be the goal of every Sunday school teacher. Nothing short of this will be sufficient. This insures beyond all doubt, the final and happy possession of an eternal life. If any teacher should ask us to-day, how a child may be led into this rich experience, our answer is this: Do not only give instruction, but also teach obedience. Teach the child that he must not only know, but he must also put his knowledge into action. Tell the child as he grows older, that he has a heart that can actually be touched with the precious love of God. Tell them that the "Word of God" does not consist of merely dry, cold, formal, empty, hollow and tasteless words, which end in nothing but a prosy ceremony and ritual, but that it is actually what Paul said it was when he wrote to the Church at Rome: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." All this means, that children should be taught to audibly express their heart's desire in prayer, and that they should continue to pray until they know that God answers their petitions. This is easily done. A child's faith soon touches the ear of God, at which time He immediately responds, thus giving to him the testimony of the Spirit. Forever after this such a child will know for himself that Jesus saves. This is conscious salvation, which is the blessed privilege of every true child of God, and no one should ever be satisfied with anything less.

To gain and hold this end, every congregation should have its

children's prayer and testimony meeting at regular intervals, to be led by some competent person. The children should also be taught to sing in the regular services of the Church. In addition to the adult choir, every congregation should have its juvenile choir, to be given due prominence at proper times and places. In other words, give all the children something to do in the Church, some part to perform in the Church service, and then you will not find them running away by the hundreds when the Sunday school is dismissed. If a child is to grow spiritually, it must have exercise in the spiritual graces, and it is up to the Church to provide for this exercise. This is the kind of training of which Solomon spoke, when he said: "Train up a child in the way he should go; and when he is old, he will not depart from it." But if a teacher would lead a child after this fashion, he must first have been over the ground himself. A teacher cannot teach what he does not know. The stream can never rise higher than the fountain. We talk much in these days about the necessity of "teacher training," all of which is certainly well and timely; but a teacher's training should never stop until he knows the precious Bible, not only as a cold matter of fact and history, but also as a rich, deep, conscious, heart experience. This is the only real conservation of childhood, since it reaches both body and soul.

Now a word about

The Work Being Done in Our Own Church.

If it be said that we as a denomination, through the instrumentality of our Sunday schools and Keystone Leagues, Missionary Societies and other operations, are already taking good care of our United Evangelical childhood, as well as reaching outside to the childhood within the limits of our influence, we are indeed highly pleased to be able to answer, that we are certainly doing this fully as well as any other Protestant denomination in the United States, in comparison to our numerical and financial strength. But when we remember, that out of the now nearly ninety millions of people in this country, there are at present only 18,441,036, in all the Sunday schools of our entire Protestant Christianity; and that there are still in this fair land over fifteen millions of children under ten years of age, who are not in any Sunday school, we yet see a great task ahead of us. Allowing

this same proportion to hold true as applied to our own Church, the result is almost startling! To be as near the mark as possible, the number of children within our Church, and under the influence of our Church, under ten years of age, and not yet in any Sunday school, would be about four-fifths of our present entire enrollment. Our entire enrollment at this time, as given in our last statistics, is 131,082. Four-fifths of this number would be about 104,800, which represents the neglected children under ten years of age, within our reach, and yet not gathered into any of our schools. Allowing these figures to be overdrawn by at least one-fourth, we would still have about 75,000 spiritually neglected children whom we ought to reach as soon as possible, and bring them into the Sunday school and the Church.

Our Battle Cry for the Future.

In view of all these considerations, what should be the great battle cry of our beloved Church during all the coming days? If you would have your speaker at this time to give you the battle cry, he would give it to you in the words of the Master Himself: "Take heed that ye despise not one of these little ones." In other words, go out wherever you can find them, whether inside or outside of our present church-fold, and gather the children, like tender little lambs, into the fold of Christ. Get hold of them while yet in the cradle, as we have already been doing, and then keep hold of them after they grow out of the cradle. While in our present Sunday school cradle roll we now have a membership of 9,758, yet we should have, according to figures given to you a few moments ago, at least ten times this number. While also, our now devoted, self-sacrificing and hardworking missionary sisterhood have at present the most commendable number of 1,514 on their missionary cradle roll, yet they still have room for ten thousand more. While it is right that we should take delight in those we have already gathered in, yet we should all feel every deep concern for those still outside of the fold. You know the Master had more concern for the one little lost lamb out in the mountains, than He had for the other ninety-nine all safe in the fold. But after you get them the great point is, to keep them. Now listen to me just a moment! If you would hold our army of young people for God and the Church, you must in some way get them into the regular Church service, as well as into the Sun-

day school. This service is more strictly and purely devotional, and this is the very thing they need. One of our best Church authorities said recently at the end of his ready pen, that while we at present have only twenty per cent. of our Sunday school pupils in the regular public worship of the Church, yet out of this same twenty per cent. comes eighty-seven per cent. of all the additions to our Church membership. If these percentages be correct, as they most likely are, they should open our eyes to the great importance of attracting our Sunday school young people into the regular services of the Church. To our mind, the great secret in accomplishing this end is to so organize our various lines of Church work as to give our boys and girls some part to perform in these regular services. Give them something to do in the preaching service as well as in the Sunday school, and then let the pulpit be sure to give them their full share of the sermon. Give the children due prominence in song, in prayer, in testimony, in plans, in methods, in arrangements, in position, in recognition, in necessary ceremonies, and in every other kind or form of Christian work at all available to them. Make them to feel that the Church needs them as well as they need the Church. Let them know that they would be greatly missed if not present. Children want to feel that they are not regarded as merely ciphers, but as actual figures. Make them to understand that the place they fill could not well be filled by anyone else. Notice them. Recognize them. Shake hands with them. Talk with them. Honor them. Put them to work. Give them something to do in the Church, and then the happy day will be at hand when they will *love* the Church.

The Hope of the Church is Our Children.

The little boy of to-day, will be the man of to-morrow. The little girl of to-day will be the woman of to-morrow. In the tender, loving, teachable, touchable, malleable, improvable, accessible heart of that child, we have the golden nugget which constitutes the boundless opportunity of the Church and the nation. Take care of the child, and the future Church is forever secure. Keeping hold of the child would not only give strength and growth to the Church, but would cause angels to shout and devils to weep. Early impressions are not only deep impressions, but lasting impressions. The Catholic Church says to us: "Give us the child

till he is seven, and you can have him after that." How long will it take our Protestant Christianity to learn wisdom? An hour's effort with a child is worth more than a week's effort with an old sinner. We hear much said in these days about the conservation of our national resources, such as our water courses, our minerals, our forests, our lands, our productions, and so on; all of which policy is certainly both wise and good; but to conserve the health, strength, mental culture, soul welfare and final destiny of our national childhood, is still a thousand times better. Teach the next incoming generation to shun the hypocritical fascinations of the rum devil as they would flee from the poisonous bite of an adder, and in less than twenty-five years every saloon in this broad land would be compelled to close its doors for the want of patronage. Teach all our children about the undying, and un-failing love of Jesus, take them by the hand and lead them step by step until they become the happy possessors of His sweet grace, then open the door of the Church to the soft tread of their hallowed feet, bring them up to full ripeness as the years pass by, and our beloved Church will double its membership within the next fifteen or twenty years.

Now, a few more minutes and I am done. We don't meet more than once in four years. It we will open our eyes in this convention, this wonderful convention, this representative convention, to the importance of taking care of our children, and of studying how to do it best, as we go to our homes, the day is not far distant when our Church will grow, twice, thrice, ten times as fast as it is to-day. Take care of the boys. Just a few years ago, oh, perhaps fifty years ago, a class leader was leading a class. All at once he grabbed his hat and gave the book to his assistant, and he said, "See here, I will be back after a little," and out the door he went. The assistant lead the meeting. In about fifteen minutes in he came with a little boy, who had been delayed by some bad boys on the street. It taught him a lesson that he never forgot. He became later on in years the great Bishop Ames, of the Methodist Episcopal Church. Did it pay to go out after the boy, instead of allowing him to drift, like thousands of our boys and girls are drifting to-day? Go out after the one. We ought to make it almost impossible in our Church for a child to drift away.

Two preachers met one Monday morning, and one said to the other, "Say, how did your meeting come out?" "Oh, it didn't amount to very much." "Well, did you have any conversions?" "Oh, yes, we had one little boy," as if it didn't amount to much. Just, "Oh, nothing but a little boy," and they passed it off, but that boy, became the great Dr. David Livingstone, the bravest of the brave, that made a pathway for the missionary into the darkest corner, until at last he died on his knees. Great God Almighty, send home any word or words that may have been said here this afternoon, and if we never see each other again, or if your servant shall pass to his rest, that he may have the assurance that it was not in vain to be here.

Efficiency in K. L. C. E. Organization

By *REV. B. A. SHIVELY*

I. INTRODUCTION.

Christian Endeavor is organized in the following manner. The unit is the individual society, which is under the direction of the church to which it belongs. The next step is city, county and state unions. The United Society of Christian Endeavor is composed of all the societies in America. The World's Union was organized in 1895, and its aim is to promote Christian Endeavor throughout the world. The union spends about \$8,000 a year for work in foreign countries, and this money is disbursed by missionaries on the field. So much for the general movement, and now a few words in reference to K. L. C. E. organization; which is in keeping with our subject.

The Keystone League of Christian Endeavor is affiliated with the United Society, and has a representative on the Board of Trustees of the United Society, in the person of our esteemed Bishop U. F. Swengel, and yet we have the unique faculty of preserving our denominational distinction in the prefix "Keystone League." The unit is the individual League, and the next step in organization form is city and district in organization. All the Leagues of a conference form the Conference K. L. C. E. Its aim is to outline plans of work for the Leagues of the conference, supply leaders, carry on conventions, campaigns and so forth. The highest form of K. L. C. E. organization is the General Managing Board, which is created by the General Conference of the Church. Five ministers and four laymen chosen from the nine districts of the Church, compose the General Managing Board of Christian Endeavor of the United Evangelical Church. This board meets annually to devise plans which they recommend to the Leagues of the Church, and transact all other business relative to the general interests of the organization.

We have now set before us the organization of the K. L. C. E. in general and as the subject announces we are to speak of efficiency in this organization. Before proceeding to do this I desire to call attention to the fact that in all our attempts at efficiency we

need to be certain that our efforts are directed in the proper channels, and not lacking tact in application or the results might be as disastrous as in the case of a young man I heard a lecturer speak about a few months ago. This particular young man desired to be married and went to his pastor for the purpose of making arrangements. After informing the pastor that he desired a church wedding immediately following the Sunday evening service, the pastor suggested that it might add to the dignity of the occasion if the young man would take home the ritual and memorize his part of it, then he would be able to answer the questions without instructions, which he did. Sunday evening arrived and the news had spread that there was to be a wedding and the church was packed to the limit of its capacity. Just following the sermon the bridal party made their way to the altar, and after the wedding march had ceased, the pastor stepped to the front and read the ceremony, after the preliminary part he turned to the young man and asked him the first question, as to whether he would take this woman to be his wedded wife, to love, honor, protect her, etc., and to the astonishment of all present he replied "I renounce the devil and all his works." The minister looked at him in amazement for a moment then said: "Are you a fool?" to which the young man replied "I am so determined by the help of God." He had memorized the wrong ritual, getting hold of the baptismal instead of the marriage ceremony. He sought efficiency but it was disastrous in its effects.

II. DISCUSSION.

Since our time is limited and we have already told you that the unit in all Christian Endeavor activity is the individual League or society, we will therefore proceed to discuss our subject in reference to efficient organization through the unit.

1. *An efficient League will have regular punctual attendance at all meetings of the organization.*

If the Christian Endeavor prayer-meeting begins at 6:30 the members will not come at seven o'clock. Poor inspiration to the leader after the meeting has begun to have one-half of the leaguers looking around at the other half who are coming in tardy. In fact there ought be no opening and closing part of a K. L. C. E. service as we generally think of it. The announcement of the first hymn is just as important as anything that shall follow, and if we fully

realized this we would not be saying in our churches "Oh, just so we get there for the sermon," or in time for the general participation in the league service. I know in some localities there is a difference in time pieces, and yet if we are going to catch the fast train to some distant city, none of us would think of presenting ourselves at the depot at ten-thirty, if the train left at ten-twenty a. m. Prompt in our other engagements let us be prompt in our appointments with our Lord Jesus Christ.

2. An efficient League will use its officers and committees.

The League thus organized for efficient work will have as its slogan "A job for every member and every member on his job." The executive committee should outline work for every member, definite and specific, and then the president like a man driving a large team of horses has a line leading to each animal in the team, so he will have a line on the head of every department of the League, and the departmental leaders in turn a line on each individual in their department, thus spurring on the less efficient to their very best and noblest endeavor. An efficient League will insist upon written committee reports, even if a committee reports nothing done insist that it must be in writing. You will discover that after an experience or two of such inactivity reported in the manner described, the committee will be provoked to some good works, in their department of the League's usefulness. If you have a Junior League see to it that your Senior League provides it an active wide-awake Junior committee.

3. An efficient League will have a system of finance and work it.

One of the great crying needs of our units, is money to efficiently prosecute our work. There are two successful ways in which to meet this demand. First have a budget system for the work of the League. Decide at the beginning of the year about how much it will take in the way of finance to successfully carry on your work for the time mentioned, then secure subscriptions to the budget. Train all your leaguers in tithing and you will soon solve the problem of League finance. The proper place to begin this work is in the Junior K. L. C. E. What, I hear some one say, why these boys and girls have no income and how can you expect them to be tithers? Well, there are very few of them but what have pennies or nickels to spend, and some of them earn money that is a part of themselves, so teach them to give one

penny out of every ten to the Lord, and you will have a man in the future that when he earns one thousand dollars a year, will find it no difficult matter to give one hundred dollars to the work of the kingdom, because it has been a habit with him from his youth. Teach the Juniors and Seniors as faithfully as you teach them any truth of the Bible, that tithing is God's plan for every individual.

4. An efficient League will inaugurate and push the Efficiency Campaign.

The one thing that will solve all your Christian Endeavor problems as nothing else can, is the efficiency campaign in action. If yours is a dead League, nothing can so much help it as this work. The efficiency standards gives every member a definite goal of attainment for which to strive. No more remarks from your leaguers that they would like to serve in the capacity to which the League has called them, but they do not know what to do. The Efficiency Campaign will give them work for hand and heart. It will lead them to a dedication of time, talents, efforts, in fact all of their powers to the Lord Jesus Christ. Practical results have been attained wherever it has been carried out, both to the individual leaguer as well as to the church of which the League is a part.

Remember before you inaugurate it that to work the standards required will be no holiday excursion, but real service, and yet the result will be permanent satisfaction, disappointments sometimes, and many times an experience of highest ecstasy. Can you appreciate what it would mean to your church to have three-fourths of your leaguers tithers, the same number faithfully observing the quiet hour, one-fourth in the mid-week prayer-meeting, etc. and etc., well, this and many more things the Efficiency Campaign when adopted and pushed, will do for you.

5. An efficient League will make service for, and exaltation of Christ paramount.

The efficient League will set before its young people constantly the value and importance of Christian service. Instead of its members crowding into the already overcrowded professions of this world, it will seek to lead them to the place where they will want to make service for Christ definite, and specific, the goal of their life's ambition. It pays to do this, oh yes, it pays! What

we do for Him and others will live forever, and what we do for ourselves will perish. Some years ago, a beautiful girl in her teens, attended a missionary conference at one of the Great Lakes, and there came to her a vision of the needs of Africa. She returned to her home to prepare for missionary work on the dark continent. After her preparation was nearly completed she requested the official board of her church that she might be sent as their representative to Africa. They granted the request. After spending one year in that land, the Lord decided that he had more use for her in heaven than in Africa, and she was afflicted with a fatal fever. Late one beautiful afternoon, toward the close of the seige of fever and the last days of her earthly career, she rallied her fast ebbing strength and requested the nurse to write her dying message, as follows:

"Tell mother I am not sorry that I come out here. Tell sister Martha to train all her boys and girls for missionary service. Tell Park Street church to send some one to take my place." If you were to enter Park Street church in Syracuse, N. Y., you would find there a tablet, with the dying message of their representative inscribed upon it. Do you think that sort of training is worth-while? Do you think it pays? Oh yes! Well, this is the kind of work that every efficient League is trying to do, train its young people for the exalted service of Jesus.

III. CONCLUSION.

The greatest need of our Churches and Leagues is a mighty moral awakening, to the needs of men and women about us, and to our own resources to minister to that need. May this, our first convention of its kind bring to our young people such an exalted vision of Christ and His service, that they will evermore seek preparation, and spend their days in unparalleled industry in the service of Christ.

The Great Northwest and Our Part in Its Development

By PH. HAHN

Territory Defined.

1. Iowa is called the state of beef and pork.
2. North Dakota the bread house of the world.
3. South Dakota is the state for the farmer and the rancher, who raise horses for the preacher, cattle for meat and sheep for wool.
4. Minnesota is the broad and butter state.
5. Nebraska produces apples, cereals and cattle.

These states cover an area of 209,400 square miles, and are larger than Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, West Virginia, North Carolina, Georgia, South Carolina.

I. THE GREAT NORTHWEST.

This great northwest with all its resources and products and population demands our closest attention. The best workers and people are being reared in these states. There are about 3,760,263 (1900) people in this territory and not half of them in churches. We are told that 56 per cent. of the men in Iowa belong to church and this state is well churched. In many vicinities the people have no church privileges, and the percentage is not so great.

When we consider the numerical strength and position of the Roman Catholic, Lutheran, Reform, Presbyterian, Church of Christ, Congregational, and Methodist churches, we observe that not near all people are provided for, and many places we are the only active Church. For example the following tables will show the latest figures of such churches whose statistics were accessible:

Methodist Conferences, Iowa.

| Members | Sunday School | League. |
|---------|---------------|---------|
| 36,764 | 46,385 | 9,166 |
| 4,357 | 4,413 | 1,278 |
| 40,164 | 36,430 | 5,568 |
| 56,163 | 34,145 | 5,870 |
| 26,905 | 41,805 | 6,717 |
| <hr/> | <hr/> | <hr/> |
| 164,353 | 163,178 | 27,609 |

Minnesota and Dakota Conferences.

| | | |
|--------|--------|-------|
| 16,669 | 25,459 | 3,809 |
| 19,018 | 25,132 | 3,035 |
| 21,287 | 21,531 | 4,318 |
| 10,285 | 21,350 | 2,192 |

| | | |
|---------|---------|--------|
| 67,157 | 103,472 | 13,354 |
| 164,353 | 163,178 | 27,609 |

| | | |
|---------|---------|--------|
| 231,510 | 266,650 | 40,963 |
|---------|---------|--------|

Evangelical Association Conference.

| | | | |
|----------------|-------|-------|-------|
| Iowa | 5,166 | 8,106 | 1,375 |
| Dakota | 3,643 | 5,152 | 527 |
| Minnesota . . | 7,519 | 7,465 | 1,336 |

| | | |
|--------|--------|-------|
| 16,728 | 20,723 | 3,238 |
|--------|--------|-------|

United Evangelical Conference.

| | | | |
|---------------|-------|-------|-------|
| N. W. | 1,882 | 2,135 | 576 |
| Platte R. . . | 2,921 | 4,705 | 948 |
| Des Moines . | 3,692 | 4,810 | 1,102 |

| | | |
|---------|---------|--------|
| 8,495 | 11,650 | 2,626 |
| 16,728 | 20,723 | 3,238 |
| 231,510 | 266,650 | 40,963 |

| | | |
|---------|---------|--------|
| 256,733 | 299,023 | 46,827 |
|---------|---------|--------|

Total of Methodist churches in our territory.

II. OUR PART IN ITS DEVELOPMENT.

The Great Northwest has about 3,760,263 people. Only one-half are churched. Our Church polity, our position in new territory brings a special duty to us as a Church. Many calls are coming to us, both where we are established to come and start a preaching place, and also calls continue to come from new places. The Church can feel proud of the progress made on some of the missions. The missions tributary to and in the Red River are a complete network. During my administration ten appointments belonged to the Wheaton-Clinton field.

The Taylor church is about thirteen miles from the Wheaton church built last year, fourteen miles from the Clinton appointment

then served with the latter lay twelve miles east of the Wheaton church. From the Clinton the pastor would drive eight miles east to Norcross. On the alternate Sunday he was at Norcross in the morning, at North Ottawa in the afternoon, and back to Norcross in the evening. The assistant pastor would start on Friday, visit at Clinton, go on to El Dorado, where he would preach there Sunday a. m.; drive twelve miles to Johnson, preach in the afternoon, continue to drive south eight miles and preach in the Clinton church at 8 p. m. The following Sunday he would preach at Clinton morning and evening, and at Adelaide in the afternoon.

The following year we were stationed as follows: Clinton, J. P. Driver; Taylor, A. R. Schmalle; Norcross, P. A. Hahn.

This made three good fields, though not all these appointments have built churches or continued, still many of them are promising. Adelaide lies eighteen miles north from Odessa and the Okran church six miles east from there. Bigstone is six miles west from Odessa and Twin Blocks south from Bigstone. On the northern Pacific branch from Fargo, we are reaching out into new territory belonging to the Lisbon Mission.

At our last Annual Conference a new mission was organized. Childs and Tenney were detached from Taylor and Wheaton Mission with Campbell and Doran constitute Tenney Mission.

This territory fills the gap between Taylor church and Breckenridge. This frontier work is hard on men and trying for the pastor's families, but we will do the work with all its self-denials and sacrifices, if the Church at large will continue to support us as liberally and nobly as they have in the past.

And if God calls more men than you can use or some want to come West, send them on with a prayer and a God bless you, brother.

As K. L. C. E. and Sunday school we have had a mission because about ninety per cent. of the church members have come up through the Sunday school and K. L. C. E. Let us be more aggressive getting in as many moral young people to become associate members of our Leagues, as we can. We just heard yesterday Dr. C. N. Dubs say they are getting their learners to take this first step. This is one way the Senior Leagues are recruited. Another way is through the Junior League.

Shall we not take up our cross as a Church, as K. L. C. E. and Sunday school, taking this Great Northwest for God and our Church.

Bridging the Gap

By L. C. SCHMIDT

There is a gap to be bridged. There is a point at which all too many not only fall off from the Sunday school but never get into the church. What are the facts that confront us? At the International Sunday School Convention held in this city last May one of the wall charts contained the following significant statement: "Of all the boys in Sunday school, three-fourths drop out before they are eighteen years of age."

Evangelist Fred B. Smith, said "302 of 384 boys who have come into certain Sunday schools within the last ten years have dropped out like fine sand going through a coarse sieve." All this in spite of our modern methods and boasted cultures. The reasons given for the leakage are: "Too kiddish," "nothing doing," "teacher don't come," "women teachers," "more fun outside." The reasons given why girls drop out are: "Girls not sociable," "don't do anything," "treated like children," "get nothing out of it," "no regular teachers."

In the light of these facts, and reasons, we do well to recognize our failure and to face the situation as it is and undertake to bridge the gap and so stop this awful loss.

I. THINK THAT BRIDGE WORK IS OBJECTIVE.

If you are to get a structure across a gap, it is of course, necessary to have a place in view, a definite point on the opposite side. Bridges are built for a purpose, whether they be pontoon or steel suspension bridge. They are built in order to get people somewhere, to get them safely across where they should go, yet in our work for God, *how often we fail just here*—in not having a definite objective. We lose sight of our great purpose, the getting of the pupil into the kingdom and church of Jesus Christ. We are busy about many things but this failure is fundamental. How much fine organization we have, how much excellent teaching is done, now many come under the influence of Sunday school and church and yet facing facts, we bewail a situation which is serious. We are not getting people where they should go. We are losing too many where we might hold them for the church. Do we not

feel about this like we feel about much of praying, *that we do not get anywhere?* We lack definiteness of aim, a real objective.

Illustration. When we go about this work as the Syrophenecian mother went about her object, the getting of daughter healed, we will get somewhere.

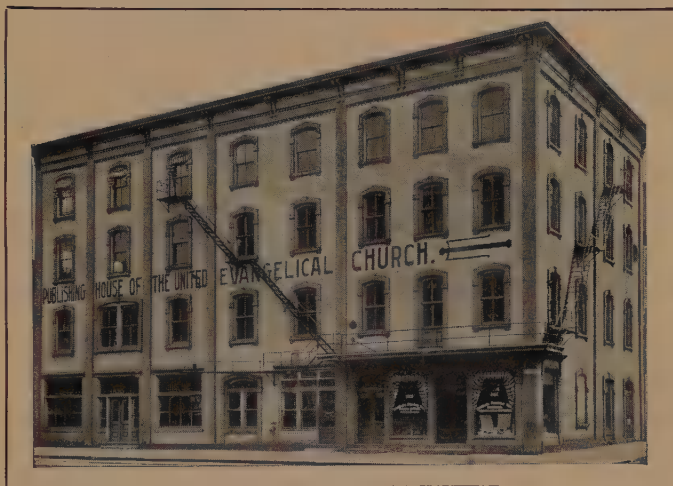
Illustration. How striking that incident of the teacher who upon leaving the city to seek health went to Mr. Moody with a big burden on his heart. He told him that he had utterly failed to lead one of his class of young ladies to Christ. Upon the suggestion of the great man of God, they went to each of the homes of the young ladies and every one yielded to Christ. It was definite work that counted and the supreme object of all church endeavor was attained—the bringing them safely across into the kingdom of Christ. But we are compelled to believe that all too few teachers and workers keep this supreme aim before them and do not really labor to this end.

Illustration. In the present European war we are told that the soldiers fight, often without seeing the enemy. But that does not signify that they are not shooting at the foe. The officers direct them in the shooting and effective work is done. This is a great need to-day, careful leadership for definite work in reaching pupils for Christ and the church. Let nothing swerve us from this great purpose.

II. BRIDGE WORK IS COLLECTIVE.

There must be the gathering of bridge material if a bridge is to be built, the assembling of the parts. Many parts enter into a bridge and must be brought together in order to erect it. Not one thing, I believe, but a number of things serve to get the Sunday school scholar into the church, and these things must be worked together in order to gain the end. *The home has much to do with it and so the parents must be interested and their co-operation secured.* Study the situation in your school and see how comparatively few are held for the church unless the home encourages it.

Illustration. A plea for the return of the old family pew should be made here. The leader of one of America's most remarkable Sunday schools said this recently, "People are asking: How are we going to get the boy to the Bible school; how are you going to hold him?" "Let me say to you that you yill



Publishing House

By no means least among the many interesting and attractive features in connection with the convention was the display of Sunday school and Christian Endeavor helps in the Convention Hall by our Publishing House. The House is continually making special efforts to supply our schools and societies with the best literature, books and miscellaneous supplies that can be secured. Our people will do well at all times when in need of any special help along any of these lines to communicate with the Publishing House. The address is 201 North Second Street, Harrisburg, Pa.

The cut above shows the fine building owned by our Church. This entire building is devoted to our publishing interests. It is located in the very heart of the Capital City of Pennsylvania. All communications addressed to them relative to any matter pertaining to our Sunday schools or Young People's Societies will be cheerfully answered.

never get the boys to stay in the Bible school until you get the men there." Then he illustrates in this way. "In a little village in Ohio I once knew a boy who up to the time he was sixteen years of age, would not wear a pair of pantaloons that did not have a patch on them, and his father sometimes wore patched pantaloons, and the boy wanted to be like his father. If the father gets up on Sunday morning and goes to Bible school, the boy is going to go with him. If the father spends his Sundays in going out driving or going out into the country, or staying in bed, or sitting around the house, the boy is going to do the same.

If the mother is uninterested in the church the tendency is for the daughter to be. By all means secure the co-operation of the home. *The kind of teachers and the kind of teaching enters vitally into this great effort.*

Both boys and girls, as we saw, gave reasons for dropping out and several were the same. Both said "Teachers don't come" and "get nothing out of it." Here is a weakness, lack of interest on the part of teachers and lack of preparation which would hold the scholar. This problem we are considering will never be solved until we get a consecrated and efficient teaching force.

The social element is a part and so the spirit of sociability must be promoted.

Illustration. A leader in one of our committee meetings in connection with this convention remarked that there is a spirit or formality creeping into our churches which leads us to neglect the hearty welcome and greeting that should be given.

Illustration. Twelve years ago in a city of 60,000 a church had a membership of 400 with a Sunday school that was all but dead. To-day this church has a total membership of 3,800 and a Bible school of 6,000, probably the largest in the world. One great secret of success is the fact that everybody is made doubly welcome by cordially "shaking them in and shaking them out."

Illustration. There were 270 members in the church to which Mr. Hudson, the business man of Baraca fame, belonged, when he began the Christian life and when he gathered a few young men (young men who were only waiting for their girls) under the rafters of the half finished church. In the seventeen years that have passed 352 men have been won to Christ in that class alone

and through that class and the Philathea more than 500 have been added to the membership of the church which now numbers 1,151.

If you know the Baraca movement you know that the social element has much to do with its success, and we need even more than sociability. Not only being saved from sin appeals to the young, but being saved to something—to a life of purpose and activity.

The Sunday schools that have held their pupils and gotten them into the church, are those who have given them something to do, have sat up nights to hunt jobs for them.

"The secret of successful work for men" says a leader of repute, "is now so widely known that it is hard to realize that it was ever overlooked. It is this: stop doing for them, and get them to do for others."

III. BRIDGE WORK IS CONSTRUCTIVE.

You may have settled on the point to which a bridge is to be built, you may have gathered the materials and yet not have a bridge for use over a gap. The real work begins just here, the work of building the bridge.

A church may have a vision of where a pupil should be and how to get him there. It may even have the parts of the organization to get him there and yet fail because the work of conversion is not completed, and it is not by the might of intellect nor the strength of organization, that this is to be done, but "by my spirit," saith the Lord. Now in what does this constructive work consist. This work which is the hardest and most difficult kind of work?

1. It consists in prayer to the point of agony. This power which has rightly been called "the forgotten secret" must be revived and used as it once was used. When the spirit of prayer comes upon the leaders in the Sunday school and church as it came upon our great Leader in the garden, then the power to save will come and not before. In this day, David Brainerd's secret of success. At the side of Charles Finney was the old man who prayed with power. "O for a praying church" cried Finney. Back of Spurgeon and Chapman in their churches were a band of praying men, and both these soul winners attribute much of their results to prayer. O, we have been but playing with this great privilege, and so we have come short. The burden for the conversion of the scholars has been so light and the concern so small

that it has not driven us to our knees and so we have locked in that conquering power to melt hearts and win them for Christ.

O, my friends, that we might be awakened to see our weakness. If in every church or school a few choice people "full of faith and the Holy Ghost" might be gotten together and upon their knees, what conquering forces would be let loose, what soul-winning power would make itself felt.

2. This constructive work consists in a passion to the point of bleeding.

Illustration. The Panama Canal is practically completed. It is a mighty bridge of waters to carry great vessels from one ocean to another. Have we figured out what it cost? We never can. O yes in money terms it may be. But what of human life that was put into that greatest engineering feat of the centuries. The story of the great engineer losing his mind over it, because of incessant strain and responsibility, tells a little of the cost.

Illustration. You have read of the Germans throwing pontoon bridges across the rivers in the fight that is going on and doing the work in the face of terrific firing, and continuing, even when men were falling all around while at the work. Ask them why and their reply is "the fight for the nation's life is worth it though it be much blood."

Greater than a passion for a project that means commercial advantage or for a work that means the existence of a nation should be the passion to get men and women saved for time and eternity. "I could wish myself accursed for Israel's sake," cried that great hero of the cross and again with breaking heart he said "Brethren, my heart's desire and prayer for Israel is that they might be saved." But that was not all. His mighty passion for the lost carried him to the stones of Lystra, to shipwrecks, to scourgings, to imprisonments, to hunger, to the block, where he gave his last drop of blood for the cause of Christ and the salvation of the lost.

3. Personal work to the point of sacrifice is important in this constructive process. It was the Master Builder's way, and we cannot improve upon His methods.

Whether upon the housetop at evening or at the wellside when weary or amid the busy throng on the road He was always at the

love labor of leading the ones into the place of safety. We have wanted to save people in masses and at revival seasons only, and so we have been often disappointed and many have gotten away from our influence.

Illustration. Marshall Hudson was giving an address as a newly converted young business man. He said in the course of that address "Go for your man, and if you do not, send some one as I did." A man arose and interrupted the young speaker. It was an earnest Christian man. He said "Mr. Hudson, did the man you send get the man"? He answered "No, he wasn't ready." The reply was "He never will be ready until you go yourself. To-morrow morning at 11 o'clock we will pray while you go." Mr. Hudson went and the incident is touching. And he got his man. He has gotten many hundreds since. He does it in God's way.

A great purpose—nay, the great purpose, must grip us if we are to do this mighty constructive work. That purpose is to help God in His mighty redemptive plan. Greater than any purpose that gripped Goethals, to build the Panama Canal, must be our purpose to do our share in working out with God His mighty scheme of world redemption, even with pain and blood.

A great American preacher thrilled an audience in London a little time ago by this story. He said he was composing a sermon on the words that I have taken as my text, "To this end was I born, and for this cause came I into the world." His nephew, a young fellow, came into the room and asked casually: "Uncle, what is the text you are taking for next Sunday?"

On being told, he said: "Uncle, what do you think I was born for?"

"Well," said his uncle, "it's more than I know."

"The same with me," replied the young fellow, and flung himself out into the street, wondering as he walked along what on earth he was made for and what opportunities life would bring him. He had not gone very far when he saw a crowd of people outside a theater, and asked of a bystander: "What's the matter in there?"

"There's a fire inside, and the passage is choked up so that people cannot get out."

The young fellow was strong and athletic. Throwing off his

coat he plunged in and dragged out one after another from the seething mass of people, and laid them down in the causeway, until there were thirteen people lying there, and the ambulance came and took them to the hospital. He plunged in for the fourteenth time, but was struck by a piece of falling timber and so badly hurt that he lost consciousness. They dragged him out, and he, too, was taken to the hospital. He whispered that they should send for his uncle, mentioning his name. When the clergyman arrived he was just in time to bend over his nephew's dying lips and catch his last words: "Uncle, 'to this end was I born, and for this cause came I into the world'—that I might save those thirteen."

The Missionary Vision of the Sunday School and K. L. C. E.

By *REV. B. H. NIEBEL*

VISION.—Vision is the faculty of seeing things. The difference between a vision and being visionary is this: the former is a substantial substance, while the latter is merely work of the imagination. Vision is divided into the following:

- (a) Physical Vision.—Seeing people.
- (b) Mental Vision.—An impression of what needs to be known and done.
- (c) Spiritual Vision.—A consciousness of personal relationships and responsibilities.

A vision is essential to effectiveness. Prov. 29: 18—"Where no vision is, the people perish."

What is Included in a Missionary Vision.

I. A VISION OF THE CHRIST.

Jesus Christ in His relation to missions.

- (a) That missionary activity is the sequel of His death and resurrection. Luke 24: 45-47.
- (b) That missionary activity is the continuation of His own activities. Jesus was a missionary.
- (c) That missionary activity occupied the first place in His instructions to His disciples. He said, "Follow me, and I will make you fishers of men."

II. A VISION OF THE KINGDOM OF GOD.

- (a) God gave His prophets of old visions of His Kingdom.
- (b) John the Baptist had this vision when he cried, "Repent, for the Kingdom of God is at hand."
- (c) Jesus announced it when He said, "Repent, for the Kingdom of God is at hand."
- (d) Jesus' instructions were: "Go tell the people the Kingdom of God is come nigh."

Let the Sunday school and Leagues be impressed with the fact that the Kingdom of God is the chief thing demanding their attention.

III. A VISION OF PRESENT OPPORTUNITIES.

(a) *The Near-at-Hand Opportunity.*

Street and country districts; hand-picking work to be done. Gathering them in from the streets and lanes of the city and the highways and hedges of country districts.

(b) *The Opportunity of the Church in Her Connectional Interests.*

This cannot be emphasized too early in life.

(c) *The Great World Field.*

How Jesus pressed this vision! "Lift up your eyes and look on the fields." "The field is the world."

IV. A VISION OF PERSONAL RESPONSIBILITY.

The Bible makes this especially emphatic to the young. "I write unto you young men because ye are strong."
"Your young men shall see visions."

CONCLUSION.

What should be the time?

1. A knowledge of the affairs of the kingdom as applied to individual and social needs.
2. *Not numbers, primarily, but effectiveness.*
A crowd will do little but gaze unless led into a purposeful activity.
3. *Actual service, not dress parade.*

Here and there mere entertainment becomes the object, and sometimes even the missionary society is made to pay the bill. Sunday schools and Leagues should be led into the way of real missionary interests and service.

Principles Necessary for Success in Church Work

By *BISHOP HEIL*

There is in that subject, the suggestion that I know just how to tell you about these principles, and because that suggestion is in the subject, I want you to know that the Committee on Programs, selected it without consulting me, so I have no responsibility at all for the subject. I am not so sure that I can discuss it efficiently, but if I can possibly say something which will make more plain the way to achieve success, I shall feel that my effort has not been entirely in vain.

The strange thing about discussions of methods and principles and systems which are to lead to success, is this: that the men who talk most about them, sometimes know less about them. Henry Ward Beecher said that he could talk better and longer on a subject about which he knew nothing, than about the subjects with which he was really familiar, and it is said that a certain Methodist clergyman prepared a lecture on how to succeed, delivered it again and again, and was recalled because of the splendid character of the lecture, but it was the only thing in which he ever succeeded, could do nothing, yet that he could tell every man how to succeed, but he could not succeed himself. Dr. Meinhall is authority for this statement, that in his church they had an evangelistic convention and he said every man who appeared on the platform to tell the people how to save souls, had been flat failures in their efforts to save souls. Now, I know that, and therefore if there is a hesitancy upon me, why, you will understand my feeling.

In the first place, we ought to understand just what success is, what we are to achieve, when we really are successful, for a good many people deem themselves successful while others regard them as failures, and if we turn to Gospel history, we find that our Saviour had a very original method of determining success, and that His judgment differed very much from that of those about Him, for one day He was in the temple and saw the people depositing their gifts, He saw the rich were giving large sums and

then he saw a widow come and deposit her mite, and He said "she gave more than all the others." Now mark you, the record says that the rich men gave large sums, they gave much, the widow gave a mite, and our Saviour's judgment is that she gave more than all the others. In a recent Sunday school lesson you have had the remarkable fact that the people who are discussed in that lesson are either better or worse than you. It told those who had been faithless, of their neglect, and they failed to remember, and they asked, "When did we neglect you, when were you naked, and we failed to clothe you? When were you hungry and we failed to give you food," and on the other hand it told some of these persons that they had done these services for Him and they failed to remember, so that it is a question not so easily determined, and it is a question whether we can satisfactorily decide it. The one thing that I want to leave with you, is this, that according to the teachings of God's Word, success does not always mean achievement, that honest effort may be successful when it fails in the accomplishment of its purpose, for the apostle tells us that we are a sweet smelling savor unto God in those who are saved and in those who perish. We need to be delivered from the thought and feeling that in order to achieve success in the judgment of God, we need not always accomplish things. We may sometimes be successful because of the quality of the effort that we put forth. Sometimes doctors report that operations were successful but the patient died. I don't want you to put this on the same plane.

I would define success to-night in the realm of Church work, I would define success as bringing about to the largest possible extent in the Church, the will of God. That is success. In so far as I in my own life bring about His will, in so far as we in our united effort bring about God's will, we are successful.

We may be able to determine that by looking at statistics, but He inclined very strongly to the fact that we could not very well determine whether a man or an organization was successful by recounting statistics, and there may be a great deal of truth in it, so then success in Church work, in League work, in Sunday school work, success in every department of religious effort, is to bring about the will of God in the work undertaken, in the character of the people who are engaging in the work. Now, then,

to bring about this end, the will of God, to achieve His will, what are the essential principles. Let me enumerate only several, and perhaps you will have a sense of comfort, if, that in less than thirty minutes, I can tell you all I want to say to-night.

The first principle is to learn to understand God's will, and to have the profound conviction that you are carrying out your best understanding of God's will, and that you are bringing your life and all your efforts into harmony with His principles, but if we desire to succeed in religious work, in any form of religious effort, we need to get into such close touch with God that in some way we can interpret His will, and that we have in our heart the comfort of God's will, that there is upon us the sense of that comfort. Now, I understand very well that people often flippantly say, "I am here because I believe it is God's will that I should be here." I have heard public speakers say, "I have selected this subject because I think it is God's will that I should discuss it," but no thoughtful person will deal thus flippantly with the matter of knowing God's will. To a thoughtful Christian worker it is a matter of deepest interest, a matter which requires the greatest and most conscientious thought, to know God's will and never to go out into life unless he realizes in his heart that he understands as he believes sincerely, what God's will is, so that he can say, "I have not been disobedient to the heavenly vision." Let me again say that it is important for us to understand that it is God's will in our own hearts, that God's will is properly understood by us, and that we know that His call is upon us, but let me say as emphatically as I can, no one has a satisfactory warrant to engage in Christian work, nor can he have a buoyant hope of success, unless he realizes in his heart that he is carrying out what he believes is God's will. Oh, friends, I wish every Leaguer and Sunday school worker could move close enough to God to know His will, and to feel as he is teaching his class, or is leading his League, that he is seeking to give enough expression to God's will concerning his work, as he understands it. Know God's will. God's will alone is the warranty of our activity. We ought to preach in that way, we ought to lead our people in that way, we ought to carry on our organization in that way. May we know God's will. We can never fail if we do His will.

There is a principle in the physical world, which everybody

obeys, although very few understand it. No building is erected without proper regard for that principle. Nothing is done without conforming to it. I have reference to the principle of gravity. We know that everything that is built must be built in perpendicular fashion, and that the center of gravity must be near the center of the thing erected. That is not as a principle, but they observe it, they build that way, and so there is a principle in the kingdom of God, a principle of righteousness and rightness with God, which is essential to the permanence of their structure. Our Saviour Himself says, "That he who heareth my words and doeth them not, I liken him unto a foolish man who built his house upon the sand, and the rains fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it, because it was built upon the sand, but he who heareth these sayings of mine and doeth them, I liken unto a wise man whose house was built upon a rock, and the rains fell, and the floods came, and the storms blew, and beat upon that house, and it fell not, because it was built upon a rock." We need to be morally and spiritually perpendicular, straight, square-shouldered, and then we are sure of achieving.

The second principle which I would like you to think of is the principle I feel in its three-fold aspect. To succeed in Church work, it is essential to have faith in God, to believe Him, and to live by Him. I heard Dr. Lansing say in a lecture a number of years ago that in the days of the apostles they believed that Jesus meant what He said, and we must come to the point where we believe that the Word of God means what it says, and that God is true to His covenants; that He keeps them, and that He will do as He promises. I tell you friends, there is a wonderful comfort in rising to a point of absolute faith in God as an abounding source of strength.

When the war broke out I was sad. I began to think what it all meant, and I was driven and tossed and distressed until by prayer I rose high enough to understand and believe that God was above all, serene and quiet, and that He set up kings and tumbled down thrones, and I can't tell you how my heart was comforted, so as your work goes hard sometimes, and as the way is rough and hard, rise high enough to trust God. Believe Him.

In the second place you have got to believe in yourself. No

man accomplishes anything unless he has a measure of faith in himself, and believes that God will use him in His work. Constantly alleging that you can't do anything is not what God would have us think of ourselves. God takes man and lifts him up and makes him capable of doing things, and man must learn to have faith in himself with God. We cannot do anything in ourselves, but with God we are mighty. You remember the story of the society of learned men, which was formed in one of the oriental countries. The order of the society was that only 100 members might belong to it. It included the best and most learned men, and the noted became ambitious to belong to it. When the number 100 was full, there was a man of great repute, wise and capable, and his friends wanted him to be a member of that society. It distressed the president to inform this applicant that he could not be received, and he took this method. He was invited to a room where the other members of the society were present, and on the center table was a vase full of water, so full that an additional drop would have caused it to overflow, the president's method of saying "We can't receive another. We are full." The applicant saw a rose leaf floating in from the window, and he stooped and picked it up, and put it on the surface of the water, and it floated there without disturbing it. That society decided to increase their membership by one, and they asked him to register. His name would have been the one hundred and first, but he registered this way: He put a zero before the one and said you have neither been increased nor decreased, but the president said "Not that. Change the zero into one, because we have been multiplied by ten." A man alone can do little, but coupled with God, we are multiplied tenfold. We can do something.

But you need faith in your fellowmen. The reason why we cannot touch men and save them is because we do not believe in them. A man is exceedingly quick to discern that fact. I tell you the following not because I like to, but as a warning. In a certain revival service I was very eager to win a certain man. He seemed almost persuaded, but in our conversation he appeared so contrary, as they sometimes will, that I, for a moment, manifested impatience. Oh, hardly manifested, and yet he discovered it, and he turned away and said, "If you are not patient with me I am not interested in the matter." I had felt that I had a grip

on him, and I felt that I would win him, and just a little impatience made of no effect all my effort, and turned him away. The human heart is very quick to discern impatience or a lack of faith, and you can't save men unless you believe in them, and men and women go down to death to-day because they feel that men has lost confidence in them, that nobody believes in them. In Paris a special meeting was carried on by Miss Booth, for three nights. It was impossible for them to move any one, and that night Miss Booth was moved to go back, and found a woman under the gallery, a woman of the street, and she sat down by her side and put her arms about her, and said, "Won't you come to Jesus?" At first the woman pushed her away, but she said, "Dear Sister, come." "Why do you call me sister?" Miss Booth said, "We are sisters, and I am eager to see you saved," and that was the beginning of a splendid work, when the heart of the woman felt that Miss Booth was believing in her.

So faith in God, faith in yourself, faith in your fellowmen, may God help us in this. Amen.

Address

By BISHOP FOUKE

There has been one word ringing in my ears, and in my heart, during this entire convention, whether I was sitting in the room here, whether I was walking on the street, whether I was riding in the car, whether I was kneeling in prayer, when I felt elated and joyous and happy, and when I felt troubled, one word has been ringing in my heart, all the time, and that word was "Halleluah." Not because it was sung here, not because of that grand chorus, but it was because it found an echo in my heart, because of what I looked upon and because of what my heart felt.

During the parliament of religions held in this city at the time of the World's Fair, it was my privilege to listen to an essay read by a woman from the South, a colored woman whose mother had been a slave. It was a magnificent production regarding the woman of the South since the war. I suppose there was an intelligent congregation listened to that essay as could have been gathered in this country anywhere, and she secured an applause that shook the building, and it was an essay of the greatest merit. When she had finished and the applause had subsided, a man rose, somewhat dark colored, whiskers cut short and gray. He stepped to the front of the platform and was introduced and before he could speak a word, the tears were rolling down his cheeks, and Fred Douglas said, "I never expected to see a day like this." "Forty years ago," he said, "My voice, like the voice of many in this world, cried out against slavery of my fellowmen, but I never expected to see the day when a woman, the child of a slave, in the presence of a congregation like this, could have delivered an essay that should receive your applause and move your hearts."

I have seen the tear glisten in the eyes of some of us older brethren. I have noticed the choke that came to their voices as they sought to give expression to the feeling of their heart regarding our gathering here to-day, some of them thinking of the little beginnings of the years gone by, and hearing what had been accomplished, their hearts filling with gladness because of what the Lord has done.

It is not very hard, my brethren, to see it seems to me, that we are nearing a climax. I think I read in the "Signs of the Times" that events are hastening to some great climax. God's preparations may be slow, but the climaxes are somewhat sudden. I am thinking to-night of the preparations that God hath been making in these later days for some great consummation that may be on every head. There are some things that indicate that God's time is quick to strike. The preparations that He has been making, these great providential movements, indicate to us, as I think, that some great climax is approaching. I want to speak, first, for a moment, of some of these movements in a brief way. You will remember these modern movements, such as the missionary cause, such as the Bible Society, you will remember the Sunday school in 1780 and the missionary movement in 1792, and the Bible Society in 1804 and the Young Men's Christian Association in 1884, and the Salvation Army and the W. C. T. U. and the Christian Endeavor movement, have later dates as to their beginnings. All these great movements have been in the Church, have been a part of the Church, have been supported by the Church, are departments of the Church of Jesus Christ. They all had small beginnings, in a sense. They have usually began with a person, and the Sunday school movement began with Rev. W. Rokes, as we understand it, who noticing the neglected children, the boys and girls playing on the streets, and their condition, said something ought to be done, and a voice out of the silence seemed to say to him, "You undertake to do something," and whenever he passed by the place where God seemed to speak to him out of the silence, "You undertake to do something," he would always take off his hat and stand in humble silence and the tears would fall from his eyes as he thought of what God had permitted him to do. There were more than 25,000 Christian people, before that man died, in organized Sunday school work.

In regard to this great missionary movement. William Cary, with twelve associates, thirteen men, in England, started the modern missionary movement. Only a tiny beginning, but you know that the water of that spring is flowing through the midst of these years in a mighty river. You will remember too, the Y. M. C. A. when George Williams saw the need of the young men, and the

W. C. T. U. that white-ribboned, and white-robed host, starting with the crusaders, led by Frances Willard, of the Christian Temperance Union, going forward in a mighty power, doing a wonderful work, and yet starting with such a doubtful beginning, so long ago, and then the Salvation Army, William Booth, with the west end of London in his heart, said, "Since that day that I saw the west end of London as it was, God has had every inch of William Booth," and then getting down to what is more particularly connected with my special thought to-night, this Christian Endeavor movement. Francis E. Clark, with a little band of people, perhaps about fifty-four, after a great revival in his church, organized the first Christian Endeavor Society in the world. This society, as he called it, a pastor's society, because it was organized for one pastor and one church, it was in the Church and of the Church and for the Church. That pastor said to himself, "What can I do to help these young people, and what can they do to assist me and to assist the Church in the great work God has given them to do?" That first society, they had to meet ridicule, they had their times of scorn and criticism. You remember something about the position that the Christian Endeavor Society had to meet even from the Church. The Church thought that the young people were too previous. They thought that they would make the service formal and conventional. You will remember something about it. Its times of patronage and of success, with the banners flying and the singers singing, until 56,000 delegates were registered in Boston at one of the great international conventions, until the world's conventions were held and now Christian Endeavorers number more than four million of young people, and people patronize it and say it is one of the greatest things in the world. Indeed these great movements and others have been in operation through these years, from the dates of which I have spoken. They were not organized for themselves, it was not for the sake of the Christian Endeavor Society that the first Christian Endeavor Society was organized. They were not to build up any organization. The followers have been as needful as the leaders, the rank had been as necessary as the officials. I remember of having seen a picture and read a story of a scene that happened after the building of King Solomon's temple. There was a great celebration, and the

most important person in the building of the temple was to receive a great reward, and be placed upon the throne and when the time came and all who had labored on the temple and all who had labored in any way, were gathered together, and the one was to be announced who had been the most important personage in the building of the temple, and when they came they found sitting on the throne a blacksmith with his apron on and when they said to him angrily, "Get out of here, what are you doing here?" he said, "I am the man for whom this day has been made. I am the one that is to receive the reward and receive the throne." They said, "Your hands are blistered with fire, your clothes are soiled. You have not had much to do with the building of the temple. You are not the man to receive the reward." He said, "You will find Solomon will give it to me when he understands it." He said, "You know I am the man that sharpened all the tools and if it had not been for me, none of this great work could have been done," and my brethren, this great Christian Endeavor was made not for the purpose of exalting anybody, not for the purpose of building up a great central organization, not for the purpose of having its name written high above everything else connected with the Church, because the leaders and the followers are equal in this great movement, the one to guide and direct and the other to follow and to furnish the power and the material in order to carry on the work, it was built for the Church of which it was a part, and it permeated the churches with the things for which they stand. It helped the Church of Jesus Christ to do something for some place that is just ahead of us, for which God is preparing the world. I believe in my heart to-night that this Christian Endeavor movement, that these young people, have been raised up and this generation that is before me here, trained in the Christian Endeavor, you have been brought to this place, my brother, you have been brought up through these trainings you have received, and all the work that has been put into your hands and the opportunities that have been given to you. you have come up for the purpose of accomplishing some great climax in the Church of Jesus Christ, that all these other changes that I have spoken of are to be a part at least, and a great climax will come, I doubt it not, and all these things that have been associated with

Christian Endeavor will have some part at least, in that great climax, and you and I will have part in it.

Now, I would like to inspire this congregation to-night, if I could, with this thought. Inspiration does not always come when you are on your feet. We cannot always carry the inspiration and the feeling of the study into the pulpit. When I thought of these things in preparation for this service, somehow or other there came upon me such a feeling of the presence of the Holy Spirit, that my heart was broken with joy and gladness at the thought that I was in a great providential movement, and that the church of which I am a member, is a part of that providential movement, and it is being permeated by the power that comes through Christian Endeavor, by the power that comes through the temperance operations of the Church, and through all these other organizations. We are a part of the great whole, and as the Church of Jesus Christ, we are to have a part in the climax, as we have a part in the struggle and the service as the days and the years go by.

Now, I speak especially of this Christian Endeavor movement. What have we thought most of us here, as we have witnessed the scenes of this convention? What have we thought when we have listened to these brethren speaking, when these young ladies have spoken to us upon this theme, when these points have been brought out so clearly? What have we thought as we have witnessed the manifestations of God's spirit here? As we heard these sweet songs open our hearts, and our hearts have been softened by them. I do not know what you have thought, but I have stood here in this assembly and I have thought like this: One morning, I can make it clearer, perhaps in that way, one morning, on the banks of the Sea of Galilee, a man was standing as a boat was approaching. It was hazy in the morning, and the man on shore could not be seen by the men in the boat, but a voice came through the mist and said to the man in the boat, "Have you any food?" and they said no. "Cast the net on the right side of the boat, and you shall find," and they cast the net on the right side of the ship, and they could hardly lift it in, because of the multitude of fishes that had been caught, and one of those keen-eyed men on the boat, said to the others, "It is the Lord, It is the Lord," and I have seen these small beginnings of these things,

this one society back yonder, growing and growing and growing, and as I have thought of that organization back yonder in Philadelphia, in 1891, as I have seen the influence of these aforesaid organizations, and their teachings permeating the Church and producing lives of courage and conviction and zeal, and as I have seen our hearts moved to love and unselfish service, you know, I have said, "It is the Lord, He has been in it," and when I have thought about that Church of ours, in which this Christian Endeavor Society and this Sunday school work and all these movements are going on, when I think of its beginning back yonder, when I think of that band of sacred people, with malice toward none, with charity toward all, with a vision of few possibilities before them, banding themselves together in the organization that is represented here in these great conferences, now uniting together in the work and entering upon that era of Church building that I believe has no parallel in Ecclesiastical history, I say "It is the Lord, It is the Lord" and then when I see that band of people, before they know that they have an existence of their own in this land of ours, thinking of the foreign people that have no salvation, I say, before we had a position secured ourselves, they thought of those across the sea, the missionary spirit in us, and then we came and laid our money on the altar of the Church, for Christ and for the Church. It was the Lord, the Spirit of the Lord must have been in it or the work would not have been done.

I think of Dr. Hall and Brother Dubs, how they, under the power and influence of prayer, at last located our mission yonder in China, and then in Hunan, the most hostile province in all the country at that time, and then I think of our beloved brother, this intelligent, statesman-like man, of him and his beloved wife and his little boy, going forward across the sea. The Boxer Rebellion was not over as yet. Going over yonder into that land and then going into that province, taking their lives into their hands. How my heart was touched when I heard him speak the other night of the beckoning hands that were awaiting him now, but they did not wait him then. He had to use guile to get in. He could not rent a house, and could not buy a house, but now he is in and all those friends are there, and their history, as we read it, my brethren, reads like some of the chapters of the Acts

of the Apostles, taking their lives in their hands. Yonder in Lee Ling, the missionary taking sick, and with his wife, his only physician at the time, and then being reinforced by other missionaries, starting for the river, and taking a house boat and going up to Y———, where they might receive help, and the missionary dying on the way, and friends, another grave over there, a little boy, and another one, a little girl, and then you will remember how for months our brother sat beside his wife in the hospital at Shanghai, and walked with her down to the borderland, with hope and courage, and put her hand in the hand of Whose she was and Whom she served, and then He took her across the river over to the other side. When our soldiers died yonder in Vera Cruz, they brought them home upon a ship, and in the Navy Yard at Washington, the President of the United States delivered a eulogy over their remains. We cannot bring our dead home. They sleep in foreign soil. We will not bring them home, but their graves over yonder will speak to the Chinese, and tell them in more eloquent words, that they are laying their because they loved China, and they wanted China to know of the Christ that could save them from their sins.

The growth of our Church at home, those stories that we heard last night, fills every heart, and they can be duplicated here. In the Middle West, just three years ago, was a drunkard, and every bit of his influence was in the wrong direction. Our missionary went to see him and interested him and brought him to meeting, and won him to Christ, and he was converted at our altar. There is not a man in that community that has more influence than that man has to-day.

What do you think when you look upon all these things? There is just one thought that comes to my mind, and that is "It is the Lord" and He is moving among us. This is not the temple here that Gods intends to build, this is not the temple here, as sacred a center as it is. Here is the temple of God. His Spirit is working upon your hearts, and producing effects such as no power on earth could produce. You are being built up a spiritual temple for the habitation of God, and He will live in you and believe in you and work through you in your minds and heart, and to your societies you will carry with you in your

heart, the love of Jesus Christ, and men that hear you speak will say, "It is the Lord."

The hope of the United Evangelical Church is not in its numbers, although I wish they were ten times as large, it is not in the power that comes to us through advantage of wealth and station and other things, the hope of the United Evangelical Church is in the fact that the Lord is in the midst of us, and He is moving here, along all these lines, uniting us together in bonds of holy love, speaking through us along all these lines of influence and power. It is the Lord, and I thank God for it. I do not know what the Lord may do with us as the years go by, He may open doors that we shall be larger in our relationship. God knows we hope it may be, but no matter what it may be, it must be the Lord that leads us. It must be the Lord to whom we look, it must be the Lord whom we serve, from whom we get our labor. It must be the Lord whom we worship and follow until the summons come from high, and whenever the summons shall come, marching with all these great and mighty hosts, in all these mighty organizations, we will keep step by step with the music of the cross. We will bow to the great King of kings and acknowledge Him. We will acknowledge that we are what we are because it was the Lord, and it is the Lord, and He is here to-night, and He is in your midst, and He is calling upon us by His Spirit at this moment, and He is giving us hope and cheer and courage and conviction, and He is aiding us to see, not by might or by power, but by the Spirit of God.

I must not say anything more because the hour has gone by so fast. I want to just say this, though in closing. In some of these great cathedrals across the sea, some of the great Catholic churches, you see people praying to their patron saints, and the soft music would steal through the aisles and through the corridors of the great building, and the people would be moved by the influence thereof, but each would be praying to his own patron saint, but after awhile, when the hour arrived, and the great organ would sound, and the anthem would begin, they would leave these patron saints and come up in the presence of the great altar, where the risen Christ was to be seen, and look only to Him, while the anthem sounded and His praises were sounded, and so, to-night, from congregation and from choir,

and George Williams and from Dr. Clark and from Francis Willard and from William Booth, whom we all admire and love, we turn from all these, and look to Him, and when the organ sounds and the anthem is raised, it is "Hail to Him that loved us and gave Himself for us, and to Him the honor and glory and power." World without end, Amen.

The Modern Superintendent

By *PROF. H. H. RASSWEILER*

For the purpose of properly identifying this official character, let us agree that the word "modern," as here used, means more than modern in point of time; that means strictly up-to-date as estimated or measured by the sacred duties and personal responsibilities attaching to the office. In other words, let us agree that the official personality of whom I am to speak, is the ideal incumbent of the chief office in an institution upon whose efficiency the Church of Christ to-day so largely depends.

Furthermore, in order that we may bring the ideal, modern superintendent well within the range of our mental vision—that is to say, well focused for a snap-shot picture—let me give one more introductory minute to the notice of his lineage, official ancestry, or if you prefer, his line of descent. I refer to the official evolution of the modern superintendent because of the progressive development of the Sunday school, parallel with the progressive growth of all great causes and institutions in the mighty tide of the world's reforms. So please note that the Sunday school of to-day is not the Sunday school of yesterday. The Sunday school of the days of the tallow candle was not the Sunday school of the days of the kerosene lamp; the Sunday school of the days of the kerosene lamp was not the Sunday school of the days of the gas jet; the Sunday school of the days of the gas jet was not the Sunday school of these days of the electric light. And now, by easy inference, I say that while hundreds, yea thousands of devoted superintendents of the past honored their calling and faithfully served at this strategic post of the service of the Church, they could not, and they would not, assume to stand as model superintendents of to-day.

Now before attempting a word picture of the ideal up-to-date superintendent, let me remind you of the impossibility of presenting more than a rough outline of his official personality in a few minutes of time. Some time ago, my nephew insisted on taking an outdoor picture of my good wife. The picture which he produced was indistinct and failed to show the gentle lustre of her eye and other fair features of her face. In explanation of

this defect, the amateur photographer explained that it was in consequence of too brief an exposure. So if I should fail to present a very clear image of my subject, kindly attribute it to the brevity of the exposure.

Now then, the model superintendent is he who first and foremost, grasps with the unyielding grip of his mind and spirit the cardinal purposes of the organization whose activities he is called to direct, namely: 1. That the true object of the Sunday school is to lead its membership into such an intelligent knowledge of God's holy Word as will result in Christian life and effective consecration to service in the Church. 2. That the Sunday school means more than the exchange of smiles or friendly greetings, or the enjoyment of beautiful music. That it means getting an inspiration of new thoughts on sacred things and new resolves, new purposes for a new life in the new week.

So the model, modern superintendent with conscious knowledge of the nature of his duty, adjusts the whole program and coordinates all the features of the session, whether of song, prayer, lesson study or platform instruction so that the composite effect of all the session features will be the actual, successful realization of the two great, cardinal objects of the school.

Let us look at the subject of our study from a somewhat different point of view. As I see the ideal, up-to-date superintendent, I find that the attributes of his official personality are all comprehended in three cardinal qualities, namely, aggressive zeal, practical tact and deep spirituality. Briefly defining these, in reverse order let me say that the quality of spirituality is a heart qualification. It is neither natural nor artificial, it is spiritual. From it spring the purest and best of motives originating, not in the shallows of an undevout heart, but in the depth of earnest piety, of love for truth, love for souls and love for the Master's Kingdom. This is the "*I ought*" of the man.

Tact is, in brief, the faculty of doing or saying the right thing at the right time in the right place. This is the "*I can*" of the man. Zeal is that purposeful spirit which shrinks from no duty, considers no labor too great, enthusiastic and steadily purposeful in the face of failure. This is the "*I will*" of the man.

Now here is Superintendent A. He is a good man of unmistakable spirituality. He is a man of tactful method and judg-

ment. But he is not aggressive—he lacks zeal. He is not the model superintendent.

Here is Superintendent B. He is zealously devolved to the effort to reach the laudable ends towards which he is urged by a deep spirituality. But he is unfortunate in his method: fails to do or say the right thing at the right time, in the right place. He lacks tact. He is not the model superintendent.

Here is Superintendent C. He is to use a modern word, a hustler. He is as adroit in method as he is perseverent in effort. But the motive behind his work is centered in self. He aims at achievement for self-sake. He is not a man of spiritual promptings. He is not the ideal superintendent.

Now at this point you might conclude that I look upon the ideal superintendent as a myth. Not so, by any means, I have no hesitation in saying that in this audience before me are men who measure up to the ideal. Furthermore I confidently believe that in our own United Evangelical Church, we have, in proportion to members, as many model superintendents as are found in any church of the land.

Finally, here is Superintendent Dubs. A deeply devoted soul prompts him to most diligent and faithful effort. Withal, he is tactfully effective in word and deed. In other words, he is a man of aggressive zeal, practical tact and deep spirituality. He is the model superintendent. Happy the teachers, fortunate the school that can look into the face of such a leader.

Teaching and the Teacher Problem

By A. D. GRAMLEY

Human powers need the educational touch to make them serviceable for life's struggles. The home, the Sunday school, and the Church are a trinity of powers in the formation of Christian character.

To give a clear mind, to enrich the heart with sacred truths, to furnish qualities of self-reliance, to build up a personality blessed with charms of leadership, to assist in the development of a strong religious character, faith-bolted and storm-proof, to lift the pupil into that realm where Christ dominates every province, and to help him live the most effective life possible, is indeed a noble aim.

To draw near to the outposts, to climb the fortifications, to inspect the encampment, and to enter the dawn-kissed portals of Truth's temple, is a royal privilege. To walk about the angel-galleried courts and to bow at its aroma-scented shrine, is a real joy. To have refreshing cups brought from cedar-shaded springs and to have Joshua-Caleb fraternities pluck luscious grapes is a splendid treat.

It is a general law, that all good work requires training and preparation. To build a house, or a barn, to make a comfortable shoe, or teach a lesson, demands that the worker be trained and equipped.

To know what to teach and how to teach; to waste no time; to make the best use of the precious half-hour that comes but once a week, to be an up-to-date teacher is no small task.

Each pupil is a self-acting being, and there must be a calling forth of his hidden talents, so that he may become wise, pure, and good from within. You may convey finely polished furniture into a house, or impart fragrant cleanliness to a vessel by washing, but you cannot bring ideas of life, purity of heart, and loyalty of will to a pupil without his concurrence in every step of the way.

It is, however, the duty of the teacher to win, to hold, and to teach. The qualifications for doing this are high because the

work is high. Almost anybody can shovel coal into a cart; few might plan a cathedral, but who is able to teach a soul?

It is needful that the teacher be wise, tactful, loving, persistent, and patient. He needs at times even to turn the Cephas-grindstones, carry the Apollos-sprinkling cans, and press the Pauline Damascus-blade.

If Audubon, the ornithologist, was so painstaking and devoted to his work, as to get up at midnight to stand in swamps, and crouch motionless in the dark among fogbanks to study a certain night-hawk; or in the bayous of the Gulf of Mexico, take a position up to his neck in its stagnant waters, for weeks and weeks while poisonous snakes swam nearby, and hungry long-jawed alligators passed and repassed his silent watch, in order that he might get the picture of a shy water-fowl; should not we as Sunday school teachers put forth an effort equally as painstaking and devoted?

(1) The teacher should love his work. Love takes barriers at a leap. Love makes work easy. Love is the key to the heart. Beneath, behind, above, and within the teacher's arguments, sentence-trains, and studied messages should be the swing of a vigorous heart-beat. For it is love that oils the Sunday school machinery and drives its chariot wheels.

(2) The teacher should use common sense and wisdom. He should not merely load his evangelical gun with powder, parables, and stories, and then let the thing go off with an impulsive bang, and not hit anything. On the other hand he should lay in a dainty supply of rich truths, and inviting stories with which to feed his flock and lead them to Christ and bring them up in Christ. Whenever necessary, he should use facts, figures, and arguments for bridges, ropes, and railings.

(3) The teacher should study his Bible. He should study the chapter and the book in which the lesson is found. The lesson occupies the central position and its study will bring the pupil and the teacher together. Surely, truth, victory-crowned on every battle plain, and a personality in which Jesus supplies the magnetic center, are two strong factors in the teaching process.

The Bible is a most fascinating record of God's communications to man. Open the sacred volume where you will and the rites, symbols, shadows, and types of the Old Testament and the

profound teachings of the New Testament are like so many index-fingers pointing to Jesus, as Saviour, Prophet, Priest, and King. All the scattered rays of prophecy find here their focus and history its sublime culmination. Yes, at sundry times and in divers manners God has spoken to us in these last days. Now by a gallant soldier, an illustrious statesman, a sublime poet, a skilled physician, a profound philosopher, an unlettered fisherman, or a herdsman from the hills of Tekoa. But the theme is one and the burden the same.

There is such a beautiful relation of events to each other in the Bible, and a strong purpose dominates the whole. The effort to see the beginning in the light of the end, and the end in the glow of the beginning will be beneficial to both teacher and pupil.

Good interest will crown that hour when the teacher helps his pupil to catch in each lesson the central and dominating refrain that runs through all the sixty-six books of the Bible. Now with accelerated movement, now with retarded measures, now with the crashing of a mighty thunderbolt, now with the gigantic upheaval of a soul earthquake, now with the still small voice just making itself heard in the whispering gallery of the soul, now with the vehemence of a wind-driven, cavern-born storm, now with all the high authority of a riven sky, now in the sweet accents of the Holy Spirit's wooings, comes the message of life and hope to the awakened soul.

(4) Use judgment. Have a schedule. Do not use promiscuous shovels. Rather lay hold of a fan and sieve. Select, marshal, bring to a focus. Have a purpose, set up a flag, sight a mark. All railroads have a time table. For lack of a good plan, some teacher's ideas, illustrations, arguments, exhortations, bump into each other front and rear, derail the message and lift the arguments off of the mental trucks.

Say! Teachers do not play blindman's buff with your better interests. Do not tie cobwebs of negligence over our eyes. Do not stuff cotton-wads of indifference in your ears. Do not put hobbles of non-preparation on your twin feet. For the hammock-swinging idlers and the rocking-chair professionals have found a furnace, forge and anvil in the teacher training course.

The Graded Sunday School Lesson

By *L. CLARENCE HUNT*

INTRODUCTORY.

My subject is under fire. Men have been shooting at it during the past year. It has been shot at from this platform. Some of you are ready now to shoot. Permit me to ask that, if you are going to shoot, you direct your aim, not at the speaker, but at the subject.

The subject assigned me by the Convention Committee is the "Graded Sunday School Lesson." It is a deeply interesting subject toward which much earnest thought is being directed by the Sunday school world. Men with the best brains and most consecrated hearts are to-day seeking to find the way by which best to serve the interests of the great Sunday school hosts. Their work is unfinished. They have not reached finality in it. The subject assigned to me is the more difficult for this reason.

Upon this topic, I do not presume to speak with authority. For the past seven or eight years, I have, as pastor, been in touch with churches whose schools use the graded lessons in one or more departments. My present school has the lessons in the Beginners, Primary and Junior Departments. One of my last acts in connection with my Sunday school before coming to this convention was to sign about fifty promotion certificates for the various grades of my school.

Since the assignment of this subject, I have definitely questioned the superintendents of these departments and also teachers in the departments. These workers express satisfaction with the lesson courses. They enjoy their part of the work and do it enthusiastically. We find but little difficulty in getting teachers for the graded work—less indeed than we find for the main school with the uniform lesson. The teachers say that they would not be willing to go back to the system of ungraded lessons.

Recently a pastor of a Reformed church said to me: "I have found a great difference in my catechetical work. I have the first young people who have gone through the Graded Lesson Course of the Sunday school. They understand Scripture terms

and grasp the truths of my teaching in a way that pupils formerly did not."

Observation in my teacher training class has shown that persons who are using the graded lessons have as a consequence a better knowledge of the Bible than those who have not studied those lessons.

The evangelistic results according to the *Sunday School Times* are favorable. One school reports a 75 per cent. increase in conversions in the junior grade since the adoption of the Graded Lesson Course.

These observations and experiences have been cited because each one points to a definite value in experience in relation to the graded lessons.

The Principle of the Graded Lesson.

The necessity of grading a school is not any longer an open question. The idea underlying the graded school is that the material of instruction and the method of presentation must be determined by the abilities and needs of the pupil in the progressive stages of that development. This principle is pedagogically sound. Even when using the International Uniform Lesson, you do not emphasize the same truth in the same way for the child and the adult mind.

Courses.

It is when we approach the material to be used in the graded system, that we find diversity of opinion. Various courses of graded lessons are seeking a place in the Sunday school world. There is the "Constructive Course" offered by the University of Chicago. There is the "Blakeslee System" offered by Charles Scribner's Sons. The Protestant Episcopal Church has a carefully graded course running from the kindergarten age to that of nineteen or twenty. The General Council Lutheran Church has ten courses, beginning at the age of four and running through ten years.

The lessons most discussed are the Uniform Graded Lessons presented by the American Section of the International Lesson Committee and now in use in many schools of the various denominations. Earnest souls differ widely in their attitude toward this system and the value which their judgment accords to it. These lessons come to us from the same committee which pre-

pare the Uniform Lesson Course. It is the system which is before us for consideration. Coming from men such as those who offer these lessons, we believe them worthy of earnest sympathetic consideration in a gathering of representative Sunday school workers such as compose this convention. The purpose of this discussion is to state the nature of the course, its principles and aims, its weaknesses and strength, and some suggestions as to our attitude.

Value of the Uniform Lessons.

Before proceeding with this discussion, it is fitting to say a word in recognition of the merits of the International Uniform Course of Lessons which has been in general use since 1872. These lessons have rendered invaluable service and their day of usefulness has not yet passed. They will continue to be used. But that they are not meeting all the needs of the schools to-day is evident from the fact that men who do not indorse the graded course offered by the International Committee are suggesting the grading of the uniform lessons. Such a suggestion has come from Mr. Woolley, the superintendent of the large Sunday school in the Moody church, Chicago, and from Prof. Amos R. Wells, who contributed a full page article during the past year to the *Sunday School Times* on this subject. Up to this time, the work of presenting such a graded course remains to be done.

The Nature of the Course.

The difficulty of stating this will be apparent if we think of outlining in a brief address the nature of a public school course from the primary to the high school.

These lessons are now being issued by the American Section of the International Lesson Committee in obedience to the action of the Twelfth International Sunday School Convention at Louisville, Ky., June, 1908. These lessons are in addition to the uniform lessons. The Uniform International Lessons shall continue to be issued. They are arranged in yearly courses of fifty-two lessons each. Each course is adapted to the needs and interests of average pupils of a certain definite age. They are intended to be permanent courses, constituting when complete a curriculum seventeen years long, adapted to the needs of pupils ranging from three or four years up to twenty years of age. Each course is

intended to begin on the first Sunday of October. The textbooks for the teachers and the pictures for use in the class, when once purchased, may be used with successive classes by the same or other teachers; the materials used by the pupils must be purchased fresh every year, like all the helps used with the uniform lessons. The work called for is the simple school room type, involving on the part of the younger children, much telling of stories and simple handwork; with the junior pupils practical work in Bible reading and reference finding and the writing of answers to simple questions; and in the intermediate grades the working out of character studies, map drawing and the learning of historical lessons. Memory texts accompany all the lessons but are varied in character; those for little children being extremely simple, the natural outgrowth of the story of the day; while in the junior grades texts are frequently grouped, constituting some fine Bible passage, learned a versed or two a Sunday for six or eight weeks. In the intermediate grades there are general passages, to be learned quarter by quarter, and in the senior grades collateral readings are given.

Purpose, or Aim, In General.

The purpose of the graded lesson is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these: 1st. To know God as He has revealed Himself to us in nature, in the heart of man and in Christ. 2d. To exercise toward God, the Father, and His Son, Jesus Christ, our Lord and Saviour, trust, obedience and worship. 3d. To know and do our duty to others. 4th. To know and do our duty to ourselves.

The Strength of the Graded Course.

1. *International and Denominational.* The lessons are issued by the International Lesson Committee. Hence they are standard lessons for all the Sunday schools of North America. Each course is the standard for that age. Since the lessons are international, in time they will receive the same wealth of treatment in printed helps, pictures, and publications as the present lessons of the uniform course. In time, too, because of this nation-wide use, the publication of the lesson material will be much reduced in cost.

The denominations may furnish their constituents with their own imprinted issue of the graded helps.

2. *Biblical.* The lessons are re-emphasizing and providing for systematic memorizing of Scripture. Starting with the first year primary, a Scripture verse is given with every lesson, called a memory verse. In the third year primary, this is expanded into memory verses. In the junior grade, these memory verses are so expanded as to enable pupils to learn by heart connected portions of Scripture in the Psalms and elsewhere. One of the most impressive services of all the year is the graduation service. The boys and girls in these graded courses learn to *use* their Bibles.

3. *Extra Biblical Material.* 1. *Nature* lessons. These are for beginners and primary pupils. They show God's love and power revealed in familiar forms of plant and animal life and aim to arouse in the child feelings of thanksgiving and kindness and obedience in life and conduct. 2. *Historical* lessons. These are background lessons to make Bible truth vivid and intelligible. Men and women of the later history of the Church are introduced: (1) To show the historical connection. (2) To show Bible principles in action in other than Bible times. (3) To exhibit the characters themselves as an aid in forming ideals. 3. *Missionary* lessons. These begin in the primary course with stories of child life in many lands, are continued in the junior years as narratives of heroic and consecrated missionary offering and in the intermediate years as life studies of Mackay and Paton and others. To create a love for missionary biography is one of the greatest things next to the Bible itself that the Sunday school can do.

It is to be noted that all the extra Biblical material is associated with Scripture passages as a basis. The graded lesson course removes the demand for additional outside literature.

Much criticism is directed toward the extra Biblical material. Underlying much of it is the false assumption that teachers in the course of uniform lessons are using only *Biblical* material. Are there not many teachers who now are using extra Biblical material less wisely chosen than that here offered?

4. *Gospel Lessons.* The Evangelistic lessons are not so labelled. A pamphlet has been issued by the editorial board of the lessons showing the evangelistic opportunity. The Evangelistic

lessons may not be present in the exact form in which they are expected. But a teacher earnestly desiring the salvation of her pupils who would find material in the old system of lessons will find abundant opportunity in connection with these lessons. Whatever may be the course of lessons, very much here depends upon the teacher.

5. *Character Growing.* The fundamental purpose is the development of Christian character in every pupil. Just as the preacher's purpose must be not simply to preach a sermon but to win souls for Christ and build them up for service, so it is the purpose of the Sunday school teacher, not simply to recite verses but to get conduct and life centered in Christ as Saviour and Lord.

Upon examining, several years since, one of first published text-books of the intermediate grade dealing with problems which confront our young people, my immediate impression was that I should like to preach a series of sermons along these lines or use the lessons myself with my young people. These lead the pupil to see his own relation to the world and its problems, and how worthily to take his place in the world's work. It was said, and truly so, by one of the speakers of this convention that "the child is the greatest factor in the Sunday school." Is the child getting that place in our lesson system?

In our public schools, great stress is being placed upon vocational training. Shall the training for life work be left entirely in the hands of public school teachers? Those teachers may be Christian. Thank God that many of them are, but they need not be. The graded lesson course puts into the hands of the Sunday school teacher Biblical material by which that teacher can aid the young people in these all important choices at the very time when they need such help.

If such helps are at hand, are we doing justice to our young people when we oppose their use or withhold these at such a critical time of the young people's life?

Conclusions and Suggestions.

1. We believe in the principle of the graded lesson. That principle is pedagogically sound. The Master Himself adapted His teaching to the capacity of His hearers.

2. If the Uniform International Lessons can be graded to meet the needs of our schools, some of the objections raised against the present graded system will be removed. The matter of lesson helps will be made more simple.

3. The objections do not rest equally against the whole course of the graded lessons. In the Presbyterian General Assembly, the beginners, primary and junior courses met with the Assembly's approval. The intermediate and senior courses were to be replaced by a new series.

4. The International Graded Lessons can be used even now with great effectiveness if we are careful about the things in which we think there is danger. I believe that we cannot afford to stand apart from the advance movement of so great a part of the Church. Either we should provide at once a graded course of our own adequate to meet the needs of our schools, or we should encourage the use of those now provided; cautioning against what may not meet with our entire approval and helping to make the course one of blessing.

5. We owe it to our young people to give them a *view point* which will serve them in their day of mature life. Teaching which is too conservative is erroneous just as truly as teaching which is too liberal. Build the craft for the soul of youth large enough and strong enough to sail the ocean of life.

6. Conclusion in the language of a *Sunday School Times* editorial.—Whether the courses are to be many or few, complex or simple, let us safe-guard in prayerful resoluteness the way of the faith delivered to us by the revelation of God through the Gospel; let us give the Bible as the unique word of God the undisputed right of way as the text-book of the Church; let us hold to the supernatural work of God's grace as the sole hope of men throughout the ages.

The International Graded Lessons can be used with great effectiveness, even now, by those who are prayerfully, watchfully sensitive to the dangers that must be guarded against and the blessings that are abundantly available in these lessons. The blessings can be multiplied, and the dangers can be wholly removed, if the Sunday school world courageously and wisely accepts its plain responsibility.

The Efficient Sunday School Superintendent

By C. D. SLAGLE

I am to speak on a subject that concerns, not only that army of men and women who are at the head of our 1,000 schools but also that company whom they are leading. This company numbers over 100,000. There is no office in the local church of greater importance than that of the Sunday school superintendent.

I am to point out the marks that make for efficiency. First.—A man to be successful in any department of work, must be in love with his job. He must be so in love with his work, that he believes his job to be worthy of his very best time and talents. The Sunday school superintendent, to be efficient, must be in love with his job. He must look on his job as the biggest thing in the entire department. Second.—He must be a trained man. Only trained men are in demand in the business world. This is also true in the work of the church. He must be trained,—(a) To be able to do things. There are many perplexing problems to be solved in the different departments of the school. He must be able to do the right thing at the right time and in the right place. This means, that he is to be a man of good judgment. (b) He must be able to undo things. In every school there are some inefficient teachers and officers. Here he will find a field in which to undo the thing that stands in the way of efficiency. Third.—(a) He must get a vision of his Lord as did Isaiah. This will make him another man. No man is prepared for the great work, who has not the spirit of Christ. This will give him a sort of prairie sight. He will be able to see things at a distance. He will always live in advance of his school. His work will be carefully planned. Always getting ready for the next session of the school. His work never stops. Only a part of his work is seen by the school. There is the work that is done at home, this is his workshop, here he works out the plans for his school. No efficient superintendent can ignore this line of activity. His home work is indeed basal and constructive. He must also be able to demand the co-operation of the entire Sunday school board; so as to get the most work out of his teachers and officers. He must have a passion for souls so intense, that nothing but the salvation of the unsaved in the school will satisfy.

It will be a happy day for our schools when all our Sunday school superintendents will seek the highest standard of efficiency.

The Primary Department

By MISS C. V. NEITZ

The primary department of the Sunday school brings to your mind the joy and sunshine of childhood's brightness in this group of boys and girls from six to nine years of age. You also catch the vision of wonderful opportunities to work for Christ's kingdom; though they are little and weak subjects, yet through prayer and service God Almighty comes down among them making them great and strong in coming years for church and state. Dr. Bennett says, "We teach methods of civil government in primary grade of our public school and should teach the child in impressible years of primary department of Sunday school, also the methods of the Master's kingdom." As efficiency is the order of the day in all branches of secular learning in schools; reading, clubs, societies, and communities we are rejoicing to-day in the advancement of Sunday school work, for officers and teachers need to study the Bible intelligently to become successful in leading the children in the way of righteousness. To some minds, helping a child in primary department seems unimportant but Bishop Brooks said,—“He who helps a child, helps humanity with a distinctness and an immediateness that no other help, given at any other time of life can supply.” Much depends on the year of accepting Christ, for the life of usefulness in Christian service as an early decision means a child saved plus its whole life devoted to salvation of others. The chief place to direct the child's mind, instinct, and heart in holiness is the *home*, but one of the problems that we face in our Sunday school experience is the question of home-training and environment; modern life engrosses other matters than religious teaching among many parents in their homes and these fathers and mothers depend on the Sunday school for training the little children in Bible study and the knowledge of the love of Jesus to win the child's heart for God's service; therefore in our primary department we must emphasize the supreme value of religion for the child, making not only the teaching attractive, but adorning the room with charts and pictures made by artists who study the best thoughts of the best

leaders in Christianity, because the eye has a better memory than the ear, presenting our lessons in this tangible form seems so forcible and plain to us, however, if in illustrating, for the children, the text,—“Arise and take the young child and his mother and flee into Egypt,” showing them a large picture you may say,—“Now isn’t that splendid? Here is the mother; here is the young child; there’s Egypt in the distance.” The children may look disappointed, and finally a little boy may say or pipe out,—“Teacher, where’s the flea?” You’ll be patient however, and aim to be clearer than even the chart in your teaching for, the earnest primary teacher is keen to be sitting at the feet of Him who said to Peter,—“Feed My lambs” learning new lessons of wisdom and tact.

In July during the summer Missionary Conference at Northfield, Mass., we secured some nuggets of gold from Dr. F. B. Meyer at “Round Top” (sacred memorial to D. L. Moody) and he told us the sweet story of old when Jesus was here among men and how He called the little children describing the black-eyed, olive-skinned boys and girls crowding around Jesus because He was so loving and so different from their patriarchs and teachers in their synagogues. All children glide away from those who do not interest and love them, and we should not confuse very young children with teaching beyond their comprehension. Sometimes the words repentance and faith and atonement are not clear to the child’s mind but they will be drawn to Jesus when told,—“Jesus wants you, Jesus loves you, cares for you, and each day sends gifts to you. He needs you to run beside Him, to do little things for Him, and if you love Him, pray and live close to Him wrong things will drop off your life like leaves in autumn. He’ll be King of all nations and He wants you for His little brother and sister.”

Dr. Meyer related also how the bold robber entered a home in the short absence of the parents and roughly said to the child in charge, “Boy, where are your mother’s jewels?” The child innocently replied, “I’m here and Harold and baby are in bed”; children are jewels in mother’s heart, but precious in God’s sight.

The primary graded series of lessons as prepared by Marian Thomas is quoted as follows: “To lead the children to know the Heavenly Father and to inspire within them a desire to live as His

children. To show forth God's power, love and care and to awaken responsive love, trust and obedience; then building upon those teachings of first year by showing ways to express their love, by showing also how Jesus expressed His love and work for men and how they, as helpers of Jesus, learn to do God's will. Then building on work of first and second years by telling about people who chose to do God's will and how Jesus by His life and words, death and resurrection revealed the Father's love and will for us. Such stories are related to them as will make a strong appeal to the child and arouse within him a desire to choose and do that which God requires of him."

The folders that are supplied for hand-work develop ability in producing thoughts on the lessons whose stories and illustrations win his love for Christ. At six years, the story of David as a mere shepherd lad, because God was with him, fearing no evil, slaying the great giant, associating intimately with the son of a king in a most fascinating story. They learn at this age to be peaceful to subdue anger because David did when he was merciful to the sleeping king. They follow the experiences in his life until he becomes King David and they are taught how he served God with a perfect heart and loved to praise God. At seven years of age they learn of God's promise to Zacharias and Mary and the great Christmas story of "Joy to the world." The ordinance of baptism has a new meaning to them as they hear John's message of Jesus, he being the forerunner of Christ. The greatest stories are of the mission of Jesus on earth seeking and saving the lost ones, missionary stories of His ministry to the sick, and poor. The ordinance of the "Lord's Supper," the last communion as His memorial, may be made an impressive lesson while His cruel death arousest deepest sympathy and His victorious resurrection and ascension ends with the great missionary message of Mark 16: 15. "Go ye into all the world" as a memory verse with John 3: 16; the missionary text, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

The lessons for the eight-year-old boys and girls begin with Peter's denial of Christ, His forgiveness causing Peter to do work faithfully because Jesus trusted him. Paul's startling conversion, his preaching with people, then prison, life and ship-wreck

with exciting adventures. Then the lessons turn to the Old Testament and the trusting lives of Elijah and Elisha when hiding in a cave making a sorrowing mother glad with the memory verse, Psalm 34:7, "The Angel of the Lord encampeth round about them that fear him and delivereth them," will never be forgotten. The experience of the captive boys in the palace, the purity of Daniel, his faith in God even in a den of lions makes him a hero to be imitated while the girls are in love with Queen Esther in her purity and fearlessness to do the right in favoring the good. The three years of primary department work ends with two great commandments found in Matthew 22:37-39, and they graduate into the junior department in love with Bible characters hearing the voice of Jesus "Forbid them not to come unto me."

In our United Evangelical Church and Sunday school work we believe that "With the child in the midst having the religion of the Good Shepherd and 23d Psalm for the charm and hope of their lives we may expect a great army of soldiers for Christ. Our hearts were thrilled when the editor of *Philadelphia, Pa., North American* reminded us of the army of 20,000,000 boys and girls who responded with ease and precision to the annual September call of the public school bell, comparing it with the European army of 16,000,000 fighting men, the latter leaving death and destruction in lives and homes, but the former with books instead of guns seeking knowledge that will upbuild the spirit of brotherhood. The editor mentioned 10,000 who are not enrolled in public schools and there is the army who are not enrolled in the Sunday school of our country. What we intend doing for the children from six to nine years of age, we must do to-day, to-morrow may be too late. Dr. Stanford says there are 75,000 children who should be enrolled in our United Evangelical Sunday schools because they live under the influence of the Church, and we are ready to work for them after this enthusiastic convention. We not only emphasize prayer and love to God in our primary department but memorizing Scripture is another specialty. The memory verses are a comfort and guide through their entire lives and will never be forgotten.

A writer says of Shakespeare, who holds a supreme place in English literature that as a child of eight he was saturated with Scripture which accounts for his large infusion of Bible words in

his works. You know how he assimilates thoughts and reproduces words of Holy Writ. I sat at his desk in his home at Stratford on Avon in England and learned that the inspired book was in constant use, by his puritan teacher, Thomas Hunt. It was a Bible age and as he grew his mind was stored with immortal words of Old and New Testament.

In your experience in leading souls to Christ, you know it is easier to lead the adults who learned the Bible as children and know something of Scripture.

When I heard Mrs. John Macy tell of the difficulties overcome in her teaching Helen Keller starting with her at the age of primary scholars, it was a new lesson of patience and heroic courage to me, and then when Helen faces the immense audience in her characteristic rigid attitude, blind, deaf and dumb, and we understood when with deep emotion she spoke to us herself without power of hearing or sight, it was so pathetic and marvellous to me, I thought no obstacles are too great now for me in my Christian work.

Some of you have seen the illustrated chart of what may result from taking a little child out of the grasp of heathenism into Christianity.

A little child going to Sunday school first,—next persuading the mother, then hostile neighbors on their street influenced by the mother, and then the chapel crowded with converts. The result of our primary department work may be:

The chapel where gathers a throng of persons who listen to sermon and song; and come from the street of neighbors galore; who watched the family hostile no more; because of the mother won by the child that went to the primary school.

Ten days ago I had the privilege of facing an audience in Cedar Rapids, Iowa, of delegates from the far East and West in our woman's board meeting. While listening to the roll call this morning, the same thought came to me here as it did there of the lad who said, "Father, where were you born? In San Francisco, my son. And mother, where were you born? In Boston, my son. And where was I born? In Chicago, was the reply, and then the boy said, 'Isn't it perfectly wonderful how we three got together?'"

The Two Ends of a Log

By REV. A. B. SAYLOR

"Mark Hopkins on one end of a log, and a boy on the other end, make a university." The point of contact is not in the log, but in the superiority of Hopkins over boy. Josiah Strong quotes Parkhurst as saying, "One man and God can make any religion, but it takes two men and God to make Christianity. Christianity finds its interpretation not in a direct service to the personal Deity, but in serving those with whom He has identified Himself. That is, God will first reveal Himself to His only begotten Son, and then through all His other sons to the world. A church is not a lot of people, but the Holy Ghost in a lot of people. A Sunday school class is not an aggregation of certain individuals, but of a certain number of individuals, one of whom is qualified in all particulars to lead all the rest. That is, there are teachers and pupils. The pupils are as essential as the teacher. The two sustain eternal relations to each other. The secret of a regularly attended Sunday school is not an efficient superintendent or a wide-awake pastor, but a conscientious teacher who misses no more than two out of fifty-two Sundays in a year, without a reason that will stand the scan of eternal wisdom. Am I right in saying that a Sunday school teacher has an opportunity second only to mother, and rightly improved will do more telling work than pastor or public school teacher? Many examples might be introduced to prove that in the conversion and the proper starting of life she has almost infinitely superseded pastor and all else save mother.

Therefore the importance of a well equipped person is apparent. When 10,000 Sunday school children came along in a great procession, B. F. Jacobs waved his hand and said, "There comes the twentieth century." If we believe that statement, then the lawyers and preachers and bankers and matrons and criminals are now in the hands of the Sunday school teachers of the world. A man of splendid attainments and influence in my Sunday school resigned an important class of promising young men, and said, "Give me that class of small boys out there. I want to take those boys and keep them until they are men. I want to see the results

of my work." He has them yet, and they have grown up, and he has the satisfaction of seeing the great work he did. Thus the teacher takes the hand of the boy, and together they walk through life, in the hope of the teacher that the fork of the divide will never come when the boy will depart from the good old fashioned way of right thinking and right living.

There is the stragetic point in the child's life. Formation of character is infinitely better than reformation of life. One boy saved from a drunkard's life is worth more than a thousand Keely cures. It is one of the saddest associations of vice that no regrets can ever obliterate its consequences. A man may reform, but a broken-hearted mother or wife can never rise from her grave to smile upon his reformation.

Therefore at the Hopkins end of the log no one but Hopkins will do. While at the boy end, whether it be a Jukes or an Edwards, is not so material, since he is expected at sometime to become like Hopkins. I am at the boy end. What have I a right to expect? I am the crude material of humanity. I know nothing of the great verities that make life so momentuous. I am at that tall, lanky, first long trouser, whistle and slam the door shut, regardless of mother's and girl's nerves, plaster my hair down before the mirror, look out of the corner of my eye at the girls, age. If I want to learn to make watches, I go to a master mechanic in that line. To learn to play the piano, I go to Paderewski. I want a new pair of trousers and I go to Butterick and ask him to help me make a choice. I want to become an inventor and find out how to master and marshall occult forces, and I go to Edison. I want to learn how to face and conquer audiences and I go to a Beecher or a Brooks. I go to these for they can tell me. I want to have my horse shod, and I don't go to the plumber. I am sick and don't go to the dancing master for pills. And so while I am sitting at my end of the log, waiting for that which shall start me up the shinning path of success and power over myself and the world, I have a right to expect that Hopkins is fully qualified to give me and make of me in its fullest sense all that the great Sunday school institution claims to do and to have done for the youth of the world all the way from Robert Raikes—or even way back to the ancient Israelites. It does not matter whether I am the boy of the gutter or the boy of the pal-

ace; whether I am the motor boy, easily and noisily started and just as impulsively stopped, or whether I am the sensory boy hard to start but harder to stop when going, I, we both, ask that we receive the instruction and the example and the watchful care fifty-two weeks of the year that shall at the end of life turn out of the mill the grist of a Hopkins.

Now what is that? Hopkins must be a master in reading human nature, and so must know just what kind of treatment must be applied to my temperament. He must first of all be good, a Christian in fact as well as in act, on every day I chance to meet him on the street as well as on Sunday. He must belong to a church and be loyal to his church in particular, and set me an example in church loyalty, in going to prayer-meeting, and all the other meetings of the church. He must fairly know the letter and the spirit of the Bible. He must come to school well prepared to teach me the lesson, and not simply amuse me and interest me with secular stories. It is his business to know all my daily habits as well as any one else save mother—to know whether I smoke cigarettes, play cards, or marbles for keeps, read cheap books, and what company I go with, and if I am wrong it is for him to switch me on the right track. I expect him to accommodate himself to my fertile imagination, meet my requests for pertinent illustrations of the lesson; so impress upon me the central truth of last Sunday's lesson that it will in some way and at some time bulge out in my life like the unsightly warts now on my hands. I have a right to expect of him that he sees to it that I come to school at the proper time, he being there least fifteen minutes before the time for the opening of the school; that I am as well dressed as I can afford and that I am as tidy about myself as circumstances permit. Above all, I expect Hopkins to live in such close living, loving relation to God, that I cannot resist his importunity to also become a Christian, and so in the end of my experience with him I find some day that I, through the years, unwittingly, became in all essentials like Hopkins at the other end of the log where I was at the beginning of our career, so that when death strips him off his end of the log, here am I just like him, and so really at the very place and the very same character occupied and sustained by him.

If all that I have said thus far is to become a fact, then Hopkins must display almost infinite tact in dealing with me. My

world is without form and void. Really, the sun marks the time of day, but for me Father's watch before the sun any day. As for the moon whatever its composition and functions is nothing to me aside of a silver dollar while my mothers jewels outshine the stars. Pestalozzi, that peerless teacher of the youth says, "The starting point of thought is sense impression,—the direct impression, that is produced by the world on our internal and external senses. It is life that educates." To be commonplace, to be able to visit me and communicate with me, you must know where I live. If I live on the ground floor or the upper story, you can talk business, or act, or the righting of human wrongs. But if I live in the basement, you can probably only interest me in the best brand of cigars or the best breed of poodle puppies. The first thing therefore for Hopkins at his end of the log is to find out who that fellow at the other end is, and how he can come to him. The great fault in much of our religious teaching has been that we have not sought the child's penetrable point. We have stood on our adult plane of complex and conventionality to manipulate the little child's current of thought running on quite a different plane. An attempt at conveying adult thought through baby talk, will never make an adult baby. He who spake as never man spake and to whom all teaching must forever be as the babblings of babes, made the common people's life and environment parabolic and so addressed the people on the common level of their experiential life. Forcing the catechism down a child's throat as you would a dose of paregoric, holding its nose shut to facilitate your work, will in all probability leave its mind and heart and life untouched of good. The Creator may have been so prodigal in His bestowment of a boy's mathematical ingenuity, that he can tell at sight, the product of thirteen figures as a multiplicand and three figures as a multiplier, and yet is unable to calculate in a practical tangible sense, unless some one sets before him the actual figures, the amount of the cost of seven pounds of beefsteak at twenty-eight cents a pound. Or he may have so gigantic a memory that he can recite verbatim every word of the Sunday newspaper, funny pictures and all, but can not formulate the simplest ideas as to what constitutes a healthy ideal for his life. The starting point then is in the general range or on the

plane of characteristic experiences, and especially those which arise from the child's immediate contact with the external world.

Out of the child's own self-active life, must come that which makes knowledge power, or better, which transmutes mere instruction of information into personal efficiency. Life is the great interpreter and educator. Bacon said "Knowledge is power," but Dr. Harvey said "All life from life." If Hopkins wishes to reach me from his end of the log, he must first discover that my experiences are concrete rather than abstract, simple rather than complex, immediate rather than remote.

Now then we will presume that Hopkins and I have become casually acquainted, and I am just as willing to learn as he is to teach me. Does he know how? Has he discovered the road to me? Well, may I tell you how he cannot reach me. Not through paraphernalia or phylacteries, or by parrot verbal memorizing, or by the awakening of a pseudo-attention through mere spectacular exhibits of blackboard intricacies, which might make an adult mind dizzy, if they did not bewilder children.

Much of our instruction is what Thring of Uppingham said, "An effort to pour into reluctant minds some unintelligible bit of cipher knowledge and to cork it down with punishment. It disagrees, it ferments, the cork flies out, and the noxious stuff is spilt; whilst the teacher believes it is all right because of the trouble he took to get it in." To state and restate as often as seems necessary some lofty passage of Scripture and expect God to perform a miracle in impressing it upon the boy simply because it happens to be His word, to me seems to be presumptuous mockery. Just as little as a city-bred and city-raised boy who has never been more than five blocks from the place he calls his home, can fully appreciate the 23d Psalm, never having seen a sheep or a shepherd in his life, so little can immature little girls and boys appreciate your talk about theologies, chronologies, successive wars, political complications, judaizing tendencies, obscure imageries, and prophetic references, ancient ritual usages, tribal dissensions and the like. "What do the angels do?" asked a teacher of her class of children. "Angels wear plain white clothes and don't look stylish," said one. "Have nice hair and wear nice gowns," said another. And were these replies not as wise as the question, considering the people to whom they were put. Let me give you

a few illustrations of this plane of view, or levels of sight, or points of experience. The lesson was on "The City of Refuge." The teacher wishing to be on the plane of experience of those she taught, told a dreadful story of the tortures some inflicted on a companion, which so unnerved one of the little girls that it was some time before she was quieted. (Incidentally that reminds me of a story I read recently of how a man at the supper table let out his phillippics against Theodore Roosevelt. "He is a dangerous man, he is menace to the liberties of the nation; he is a man greatly to be feared." When bedtime came for the little girl of the family, she did not want to go. "I'se afraid." "Why are you afraid?" "I'se afraid Mr. Oosevelt is under my bed.") The idea of a refuge in the lesson story was not explained at all. Some time afterwards the unnerved Sunday school scholar saw the fort at St. Augustine, and saw at once that a refuge is not dreadful, but comforting. Telling the boy that the earth rests on the back of a huge man, who in turn rests on a huge elephant, which rests each foot on a huge tortoise, you must also be able to tell the boy on what the tortoise rests, or your story will sink to the realm of the mythical, where it belongs. The normal boy wants to know why and where, and not merely what. Hopkins may hurl across that log at the bright mind at the other end, golden texts, theological doctrines, ethical abstractions from the Epistles or the catechism all in vain, unless he knows how to bring these lofty truths into contact with a single tangible object which the boy would use or at least come into contact at some time in his life.

The distance between the ends of that log must not be too much clogged with process and stereotyped method. Through the shepherd, vine and vineyard, yeast, doughtray, blowing wind, meal, lily, sheep vs. wolves, shepherd, etc. The Master met the people half way, but their half way was thus easily traveled. Often our moral tags, or applications are the ruin of many Bible and other stories for children. A lady said "My mother taught me most effectually and interestingly botany from the pollen on the point of my nose when I had smelt a fragrant flower too ardently."

Fred Poole, who is so well informed in Chinese customs and habits, tells us that we reach the Chinese through the spelling-

book, Tell them, he says, "That idolatry is wrong, and they will turn away from you. But teach them to spell until you come to the words, 'God loves all; God loves me,' and they will halt and ask questions." The queen of Madagascar remonstrated against the teaching of Greek and Hebrew on the part of the missionaries and said "Teach the people something useful." So they taught them the value of a bar of soap, and that gained her favor, and their work was effective. Cleanliness is next to Godliness. Innocence wants to see to be convinced. "Unless I see." To win favor missionaries have taken off their shoes in response to curiosities of natives to show their feet. Accordingly a missionary after an address asked whether any had any questions to ask in addition to what he had told them. One man promptly asked him why he had those two buttons on the back of his coat. We know the value of reaching the heathen through and of teaching them the mechanical arts, as well as our advanced civilization, and therefore send teachers, and doctors as well as preachers. The same rule applies to teaching the uninitiated at home. Hopkins your first lesson is to find out who lives at the other end of the log and the next is the best way to come into effective touch and relation with him.

But while the greatest work belongs to Hopkins, I also have part in it. Through my self-activity I must reach out and take the truth and work it out in my own experience. It is mine to be attentive and respectful, to be teachable, to open up my nature for the reception of all these rich things which he wishes to put me in the way of. To fully appreciate that great saying "Teacher says so." To imitate every good in him; to accept not only his doctrine but his example as well; to copy his excellencies in so far as he copies the Great Ideal. In short to hold my end of the log, and concentrate all the powers of my mind, all the faculties of my soul, every partical of my bodily constitution, upon that man on the other end of that log, until I see in him God's angel sent to me upon an errand of eternal good for me, and until I find myself absolutely absorbed by him, and find ultimately that it is no longer I that occupies my place, but another and Almighty One in me, and that I find myself transformed into the image of the heavenly. In other words the point of contact between teacher and pupil must be such, that finally they two are no longer two, but one in

thought and feeling and conduct, Christ having His master-hand on both.

Emerson said "We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like a last effort of Divine Providence in behalf of the human race." The Sunday school is an opportunity, God-given and heaven-born. The Sunday school is the shibboleth (the criticism of the age). We are on the flood tide of opportunity, "and we must take the current when it serves or lose our ventures." When Napoleon drew up his mamelukes under the shadow of the pyramids pointing to the latter he said to his soldiers, "Remember that from yonder heights twenty centuries look down upon you." Sunday school teachers, from the pyramid top of opportunity on which God has set you, you look down on twenty centuries. You stretch your hand into the future with power to mold the destinies of unborn millions. The real militarism of America consists of 10,000,000 Sunday school scholars and 1,000,000 teachers.

You have been at Niagara Falls. You have stood near that mighty cataract just as those mighty waters come thundering along and rush in wild mad fury over those falls. 'Twere too late then to hoist a signal of danger to your friends as you see them come along those shelves of falls and over the vertex. So it seems that is what the Church is largely doing to-day. Stand near or under the falls. The place and the time to lift the voice of warning is miles above the falls. The time to hoist the red flag of danger, to throw out the life line and to utter words of warning is way down in childhood.

And so in closing I want to say that I believe that we are moving on the greatest flood tides of all history. I believe that the time is here when the Sunday school teachers can take the continent of America and chain it to the throne of Christ for generation to generation and for century after century. And the Sunday school teacher that can live in the opening era of the twentieth century, and beneath the skies of the new world, without having his nerves thrill, his blood grow warm, and his brain catch fire with an all-absorbing ambition to do something for God through the youth of the land, could have stood beneath the frowning brow of Sinai, with its flashings of lightning and crashings of thunder unmoved and unconcerned. Hopkins, pause a moment

and try to measure the value of your end of the log. Turn from all the mystery and majesty of the rising and crumbling thrones and empires under the dark dome of the past, to the coming manhood of the world. What kingly inheritance is theirs? What thrones of power? What scepters of privilege? What crowns of unparalleled opportunity? With a real Hopkins on the one end of the log, the humblest youth occupying the other end has been born to a most blessed birthright, a birthright crowned with possibilities splendid and respondent, compared with which thrones crumble, sceptors become as withered stalks, and diadems jeweled for kingly brows become as uncertain as circling mist.

A Christian hero of the first century, cruelly wronged and misjudged rising in the strength and dignity of Roman citizenship, exclaimed, "I appeal to Cæsar." I behold the children of this land, on whose brow there rests the crown of almost universal dominion, and in whose hand there rests the scepter of unparalleled power and privilege, and in the name of every good to be achieved and every wrong to be righted, and in the name of every evil to be downed, I appeal to Hopkins to do his full duty to accomplish all that the Sunday school institution promises to the rising generation.

Soul-Winning in the Sunday School

By REV. J. W. THOMPSON

Introduction. No greater subject can occupy the attention of Sunday school workers. It is the greatest subject in the world, and challenges the attention of all. God's estimate and thought of the subject, soul-winning, is that "He that winneth souls is wise." What a conception of true wisdom! Oh that the church might speedily learn this definition of wisdom. How quickly would she reverse her program, namely, of rescue work, and give her attention to saving the young from ever getting into the slime pits of sin, etc.

The blessed and beneficent results of soul-winning, should be a great inspiration to every Sunday school teacher. "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Note the three great words in that passage, *soul*, think of its incomparable value. Its eternal destiny, etc. *Death*, the death of the soul does not mean annihilation, as some would teach, but wrong existence, God gone, etc. *Save* is another great word. Think of what God can do with a saved man.

Illustration. Melvin Trotter, Harry Monroe, Billy Sunday, etc. Is anything else so worthwhile as bringing souls to Christ?

Then think of the glorious rewards, The wise, i. e., the soul-winners, shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever. That beats shining down here, or shining in the world of wealth, fashion, fame, etc. Let me shine as the brightness of the firmament, let me be a soul-winner.

Whatever else we may say and think, let us remember that every unsaved scholar in our Sunday schools is a tremendous reason for soul-winning in the Sunday school.

I. THE TRUE AIM OF THE SUNDAY SCHOOL.

(1) Negatively.

(a) Not a sort of nursery, to relieve the parents, for an hour, on Sunday. Yet some parents look forward to the hour when

they shall have quiet and rest because the children are in Sunday school.

(b) Not alone to impart Biblical knowledge, etc. Men know nature but do not know nature's God. Know the Bible, but do not know God of the Bible, etc.

(2) Positively.

(a) The one true and great aim is conversion and culture of Christian life and character.

The true foundation of Christian character is a change of heart or to be born again. Consequently it follows that if we would achieve the goal of all Sunday school endeavor we will never lose sight of the salvation of our scholars.

(b) All efforts to secure large and regular attendance to have all things required for a front line school should after all be made in some way to contribute to the salvation of the scholars.

We have been slow to give Evangelism its rightful place in the Sunday school. Recently in reading rules for Sunday school teachers, the following were emphasized,—provide a substitute when absent, be prompt, and about marking the books, about enrolling the new scholars, look up absentees, look after the scholars socially, attend teachers meetings, set a good example. But no rule admonishes the teacher to look after the conversion of the scholar. Many teachers have avoided the personal contact, they have been satisfied with good behaviour, regular attendance and considerate attention; but have not inquired about the main thing, namely, are you saved? It is startling but many teachers are guilty of awful neglect.

II. IMPORTANCE OF SOUL-WINNING IN THE SUNDAY SCHOOL.

(1) Because it affords the most favorable opportunity to win the young for Christ. It is no secret that youth is the favorable time to win souls to God. It has been demonstrated time and again that a large majority of the active Christian workers of to-day confessed Christ before they were twenty years old.

Again it is the verdict of the jury of time in the court of life, that each year decreases the probability of the unconverted scholar in your class coming to Christ. This is a solemn and awful thought, and ought to cause us to make more earnest efforts.

Illustration. It is the most favorable time because the young are not yet fettered in the captivity of habit; not enthralled by

settled companionships of life; not lost the sacred influences of early teaching; not yet insensible to divine influences.

(2) Because the Sunday school in many instances affords the only opportunity we have to lead souls to Christ. They do not go to church and Sunday school only a few years.

(a) Dr. McKinney tells us that observations in New York state revealed the startling fact that only about 20 per cent. of the Sunday school scholars confessed Christ while members of the school, and another 20 per cent. confessed Christ after leaving the school. That leaves 60 per cent. of the great army, which constantly pass through the Sunday school, who never so far as can be learned, confess Christ. This does not include 500,000 nominal protestants of school age who are not enrolled in the Sunday schools. Mr. James B. Murray in his address before the Twelfth Triennial Convention of the International Sunday School Association, said that over 54 per cent. of our Sunday schools scholars who under present conditions (1908) and if the present rate of conversions continues, will go down at the close of life to Christless graves and to face a Christless eternity. What a mighty host, what an awful spectacle.

Illustration. If the story of the lives of the criminals of our country was known, we would find that many passed through the Sunday school, perhaps some through your class.

Illustration. A few years ago in the city of Harrisburg, Pa., three murderers awaited the death penalty; each one of the three had attended Sunday school in his early life.

Illustration. Teachers have you left any slip through your class unsaved?

(3) Because you can often reach the parents through the children.

(4) Because if the children were saved it would obviate much of the rescue work.

Illustration. "We are a nation of fools" exclaimed an indignant American citizen pointing to the Elmira Reformatory. "Why"? was asked. "Because we spend such vast sums in taking care of our criminals, and so little in religious work for the children."

I do not wish to criticize rescue work, God bless all the Crittenden homes, all the rescue missions, yea, every institution that

seeks to rescue the perishing, etc. But it seems to me we would succeed better if we would begin before they become outcasts, and lead the children to Christ. I believe it would be much easier to lead the child to Christ than to rescue the man from the dens of vice or the woman from the haunts of sin, etc.

Illustration. Outside the Sunday schools in the outside world, the church has Evangelists, for some, and rescue missions and homes for others, and is spending hundreds of thousands of dollars every year in the effort to reach, with great expense, here and there a few perishing souls. And in the Sunday school, she is making almost no serious organized persistent effort to win them for Christ. Yea, instead of doing this, she is permitting the great mass of the young, over four-fifths of them, to drift out into the devil's territory of the world, without the protecting shield and inspiration of a Christian life, there to fight a losing battle with temptation and sin. Then after sin, after the devil has fastened his clutches upon them, she attempts with great expense to reach them, to win them back, but only succeeds in getting here and there one.

Teachers, serve notice on the devil here and now that he has had the last one from your class.

Illustration. Rev. Ritzman in the *Evangelical* some time since, told of a Sunday school teacher, that teaches a class of girls numbering from 6 to 8, 15 or 16 years of age. The girls never stay in her class more than about three years. Yet the remarkable testimony of this teacher is: "In all these years not a single girl has left the class whom I did not have the privilege, under God, of leading to Christ and into the church."

It is not right that we should let them go out into life without having exhausted every effort to provide them with the only possible foundation of victory.

If but a part of the efforts, time and expense that the Church is laying out upon the outside world were spent in bringing her Sunday school scholars to Christ, they all might be saved, and if won for Christ, this would solve the problems, "How to reach men," "How to reach the masses," etc.

(5) Because the young need to be saved.

The adult needs Christ, to be sure. Does not the child? You wish your child to be good. Who can give him such help to be

good as Christ can? Who can deliver him as Christ can. Blessed is he who finds Christ in time of trouble, but thrice blessed is he who has Christ as his all in all before the evil days come. In the valley of the shadow of death, nothing brings peace like the consciousness of the presence of Christ. Have you thought that many young people and children pass through this valley? All need Christ. He can illumine the valley for the young as well as for the old. Let us lead them to Christ, first because it will bless and help them.

Illustration. Dr. Dager and the child. And second, it will make us happy to have these we led to meet us at the beautiful gate, etc.

III. OUR RESPONSIBILITIES.

(I) Amos R. Wells, some years ago told of a teacher's dream, Sunday school teachers often dream, and sometimes their dreams are nightmares. But this dream contained the Lord Jesus. "He was standing with His arms stretched out and in His eyes was an eager look. Where are the souls of My children," He asked the teacher. "Here are their bodies," the teacher was able to reply, "they came to Sunday school very regularly and promptly." Jesus took their bodies and they turned into dust in His hands.

"Where are the souls of My children," Christ insisted. "Here are their manners," faltered the teacher. "They are quiet and respectful. Indeed they the beautifully behaved." Jesus took their manners and they turned into ashes in His hands. Our Lord repeated the question, "Where are the souls of My children?"

"I can give you their brains," the teacher answered. "They can name all the books of the Bible forward and backward, they can repeat the names of the Hebrew kings, they know in order the seventy events of Your life, they can recite the Sermon on the Mount, they can name the mountains on which great events occurred in Bible history," etc.

Jesus took their brains and they dissolved to vapor and a puff of wind blew them away.

"Where are the souls of My children?" urged the Lord with sorrowful longing. Then the teacher was filled with an agony of shame that broke the bands of sleep. "Alas," cried the teacher, "I have done much for my children, but it is all nothing because

I have not also done the one thing needful. Henceforth, my teaching though it traverse many ways shall have one goal."

Teachers seek the salvation of your scholars, because the unregenerate man, while he may learn the text of the Word, he cannot learn the Spirit.

Do not misunderstand me, I would not discourage, the committing of Scripture, the study of Bible geography, etc. But remember first of all, the conversion of the scholar.

Illustration. Teacher remember the main thing. Go to your knees in the presence of God in behalf of your scholars, etc. Describe the incident of teachers at Berwick on decision day.

Think of what it means to bring a soul to Christ.

Illustration. It means the bringing of that soul to the great Master-builder. God never spoiled a life. When we try to make our lives we often fail, but God never. *Illustration.* Paganini; Moody a great example of what God can do with a life.

Conclusion. I appeal to you to help every effort that has in view the salvation of the young. The Sunday school seems at last to be coming into her own. Decision day is given a more prominent place each year.

Teacher give yourself to God and He will use you in ways that you think not.

R. Dubs, D.D., LL.D., in his masterly way, presented the articles of faith and polity of our beloved Church to the satisfaction and conviction of that great convention. All were made to feel proud and glad that we are United Evangelicals. Our Church means more to us and will be loved more by us because of this splendid presentation.

We regret very much that we were unable to round out the speech accurately, because of the injection of considerable German, which, unfortunately, the reporter did not understand.

Consecration followed and this was a refreshing hour, when all stood and as one man consecrated themselves to better service. Then, as the sweet melody of "Praise God from whom all blessings flow" was in every heart, and with joined hands and hearts, pledging faithfulness, all joined in singing "Blest be the tie that binds," and the "First Grand General Convention" of Sunday schools and Keystone Leagues of Christian Endeavor

went down into history, but the memory will linger for a generation at least. It is the hope of every heart that we may have many more such. *To God be the glory.*

CONVENTION MUSINGS.

Enthusiasm walked through epigrams, monograms, telegrams, epilogues, monologues, dialogues, ensigns, signs, and cosigns, and spread her wings with an eagle-ecstasy to give expression to her joy at the great, grand, glorious Chicago Convention. Delegates were chewing mental, moral and mnemonic licorice-sticks and their mouths watered for still more. The program-table held in its tidy arrangements rich and choice Evangelical food. The social atmosphere was fragrant with historic odors and rich with real Albrechts-Bruderbund fellowship.—*A. D. Gramley.*

CONVENTION RESOLUTIONS.

WHEREAS, There is a demand in our Sunday schools for graded lessons which are free from objectionable features. Therefore,

Resolved, That we recommend that the General Conference make provision for such a series of lessons if it seems advisable.

WHEREAS, Rev. W. E. Peffley has prepared a most excellent book on Teacher's Training,

Resolved, That we express our appreciation of his work and urge all our training classes to adopt the Evangelical Teacher Training book.

WHEREAS, This convention has been a source of inspiration and profit to the assembled delegates, and

WHEREAS, We feel that the results will be felt throughout the borders of our Church, stimulating renewed efforts in the work of both the Sunday school and K. L. C. E., therefore,

Resolved, That we request our General Managing Board to make arrangements for a regular quadrennial convention for Sunday school and Keystone League workers.

WHEREAS, We recognize the need of a field worker for our Sunday schools and K. L. C. E.'s if we are to realize our opportunities and measure up to our responsibilities; therefore,

Resolved, That we recommend that the General Conference consider favorably the election of a field secretary who shall devote his entire time to our Sunday school and Keystone League work.

Resolved, That the Sunday schools of the United Evangelical Church and the Keystone Leagues of Christian Endeavor are uncompromisingly opposed to the liquor traffic; that they are committed to the proposition that the open saloon is the most fruitful source of crime, poverty and physical decay in the nation; that it is the supreme foe of the state; that it is the destroyer not only of body and mind, but of the soul as well, for "no drunkard shall inherit the kingdom of heaven"; and be it further

Resolved, That we pledge our fullest measure of support to the campaign of the united temperance forces of the country for "A Saloonless Nation by 1920."

WORLD PEACE.

WHEREAS, The Prince of Peace came to establish peace on earth and good will among men; and

WHEREAS, True followers of the Prince of Peace have been contending for universal peace among the nations and some of the great daily papers are making commendable efforts to bring about peace; and

WHEREAS, The President of the United States of America and the secretary of the state have taken measures to maintain peace; therefore,

Resolved, That this convention align itself with those who seek peace among the nations; and

Resolved, That we call upon our Christian Endeavor and Sunday school workers to maintain and press the work of peace by every justifiable means; and

Resolved, That we approve of the action of our national leaders in their endeavor to settle national difficulties by amicable measures.

WHEREAS, By the providence of God we are able to greet our beloved and devoted superintendent of our China Mission, Dr. C. N. Dubs, and son Homer, in this convention assembled,

Resolved, Therefore, that we greatly appreciate their presence

and work, and pray that the Divine hand shall lead them forward to further success in the foreign field.

Resolved, further, That we urge upon our Leagues and Sunday schools an increasing support of the work abroad.

Inasmuch as the spacious Moody church of Chicago was so kindly granted this convention for the holding of its session, be it therefore

Resolved, That we pray God's mighty blessing upon them and their great work, and further, be it

Resolved, That we heartily appreciate their courtesy toward us and express this our appreciation by a rising vote of thanks.

WHEREAS, It has been our privilege to enjoy the splendidly prepared and highly instructive and inspiring program of this convention, made possible through the indefatigable efforts of our committee and its chairman, R. G. Munday.

We would herewith express our gratitude to the speakers for their masterly addresses; to the large chorus and leaders for their inspiring singing; to the various committees for their untiring efforts in making the needed arrangements; to the people of Chicago and vicinity for their beautiful hospitality in opening their homes; and to all who in any way have contributed to the great success of this convention.

Resolved, That we give expression to these sentiments by standing and singing the doxology.

JOHN D. KILLHEFFER, *Chairman.*

PHILIP HAHN.

C. H. STAUFFACHER.

J. G. ELLER, *Secretary.*

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